Belgaum Marriage Details, 1881—continued.

	JEWS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried ...	10	9	6	4	3	1	5	...	1	...	25	14
Married ...	...	...	1	...	...	7	15	4	12	8	28	19
Widowed ...	...	...	...	...	...	...	...	...	...	3	...	3
	PA'RSIS.											
Unmarried ...	8	5	8	3	2	...	3	1	3	...	24	9
Married ...	...	1	1	1	...	1	9	2	9	4	19	9
Widowed ...	...	...	...	...	...	...	...	...	2	1	2	1

According to Occupation the 1881 census returns divide the population into six classes: *Occupation.*

I.—In Government Service, Learned Professions, Literature, and Arts, 17,082, or 1·97 per cent.
II.—In Domestic Service, 9207 or 1·06 per cent.
III.—In Trade, 4085 or 0·47 per cent.
IV.—In Agriculture, 275,345, or 31·86 per cent.
V.—In Crafts, 133,653, or 15·47 per cent.
VI.—In Indefinite and Unproductive Occupations, including children, 424,642 or 49·14 per cent.

Bra'hmans[1] include nine divisions with a strength of 30,400 souls or 3·84 per cent of the Hindu population. The following statement gives the details: BRÁHMANS.

Belgaum Bráhmans, 1881.

Class.	Males.	Females.	Total.	Class.	Males.	Females.	Total.
Deshasth ...	13,888	12,806	26,694	Shenvi ...	999	959	1958
Golak ...	75	71	146	Telang ...	53	33	86
Gujaráti ...	50	6	56	Tirgul ...	45	41	86
Karháda ...	260	220	480				
Konkanasth..	448	425	873				
Márwári ...	15	10	25	Total ...	15,833	14,571	30,404

Deshasths, with a strength of 26,694, originally from the Deccan, are found all over the district. They are darker than Chitpávan or Konkanasth Bráhmans. They speak Maráthi but the home tongue of many is Kánarese. They are strict vegetarians. Most of them are *grahasthas* or laymen taking no alms and earning their living as writers, merchants, traders, moneylenders, and landowners. Among the religious Bráhmans or *bhikshuks* are *vaidiks* or reciters of the *Veds*, *shástris* or expounders of the law, *joshis* or astrologers, *vaidyas* or physicians, *purániks* or readers of sacred books, and *haridáses* or singers and story-tellers. The chief subdivisions of Deshasths found in the district are Rigvedis, Ápastámbs, Yajurvedis, Kánnavs, and Mádhyandins. Rigvedis, who are a large *Deshasths.*

[1] From materials supplied by Ráo Sáheb Kalyán Sitárám Chitre, Mámlatdár of Belgaum.

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subdivision intermarry with Ápastambs, and both consider it an act of merit to marry their daughters with their sisters' sons. In rare cases the maternal uncle marries his niece. White and black Yajurvedis do not intermarry. Kánnavs were formerly considered inferior, and though of late years they have risen in social rank, some religious Rigvedis scruple to eat food cooked by Kánnavs. Mádhyandins, who are found in large numbers in Parasgad, Sampgaon, and Athni, hold a low position among Deshasths. Unlike Rigvedis they do not marry their daughters with their sisters' sons. Though some live on charity, and a few work as cooks and water-bearers, Deshasths, as a class, are well-to-do.

Golaks.

GOLAKS or GOVARDHANS are returned as numbering 146 and as found in Athni, Gokák, and Belgaum. They are divided into Kund Golaks who are said to be descended from a Bráhman woman by a Bráhman man who was not her husband, and Rand Golaks who are said to be descended from a Bráhman widow. They are medium-coloured, neither very dark nor very fair. They speak either Maráthi or Kánarese and are moneychangers, shopkeepers, astrologers, and husbandmen. They send their boys to school and are in easy circumstances.

Gujarátis.

GUJARÁT BRÁHMANS, of three subdivisions Nágar, Shrimáli, and Pokarna, with a strength of 56, are found in Chikodi and Belgaum where some Gujarát Vánis and Bhátiás are settled. They act as priests to Gujarát Vánis and Bhátiás. They are goodlooking and fair, but weak. Their home speech is Gujaráti and they speak Maráthi in public. They have no houses of their own, and generally live in the houses of their patrons the Gujarát Vánis and Bhátiás. They are strict vegetarians. Their dress differs from that of local Bráhmans only by their wearing a small turban instead of a headscarf or *rumál*. They hold aloof from other Bráhmans, and do not eat with them.

Karhádás.

KARHÁDÁS from Karhád near the meeting of the Krishna and Koyna about fifteen miles south of Sátára, are returned as numbering 480 and as found over the whole district. As a class they are darker, less well-featured, and sturdier than the Konkanasths. Their home tongue is Maráthi. They are priests, traders, writers, landholders, cooks, and water-carriers. They are staunch goddess worshippers, their chief family goddess being Lakshmi. Cases of intermarriage among Karhádás, Deshasths, and Konkanasths are not unknown. Karhádás are frugal, businesslike, and intelligent. On the whole they are well-to-do.

Konkanasths.

KONKANASTHS or CHITPÁVANS with a strength of 873, are scattered over the district. They have come from the Konkan and are family priests, Government servants, moneylenders, cooks, and beggars. The men are generally fair and tall, and the women well-formed and graceful. They speak Kánarese, but their home tongue is Maráthi. They are frugal, intelligent, hardworking, and enterprising. Many of them are well-to-do, and a few are rich.

Márwáris.

MÁRWÁR BRÁHMANS are found in very small numbers in large towns. They have not permanently settled in the district. Except a few who serve as cooks to Márwár Vánis, they are well-to-do as merchants and dealers in cloth and metal vessels. Some of them have their wives and children with them.

Shenvis.

SHENVIS, with a strength of 1958, are found chiefly in the Belgaum and Khánápur sub-divisions. A few are found in the

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Shenvis.

Sampgaon sub-division, and there are a considerable number in the town of Sháhápur, which is about a mile to the south of Belgaum and belongs to the chief of Sángli. Goa was their original Konkan settlement, where, according to the Sahyádri Khand, they are said to have come at Parashurám's request from Trihotra or Tirhut in Northern India. This legend is thought to be confirmed by the fact that, especially in Goa and the surrounding parts, Shenvis like Bengális freely rub their heads with oil and also like them are fond of rice gruel called *pej* and fish. The honorific Báb, as in Purushottambáb, is perhaps a corruption of Bábu in Bengáli.[1] Shenvis have some peculiar names taken from their gods, such as Mangesh, Shántárám, Shántábái, and others. Their broad pronunciation of the vowel sounds is also said to be like the Bengáli pronunciation.[2] Their family gods,[3] for whom they have much reverence, are still in Goa from which some are said to have fled to escape conversion by the Portuguese. They hold themselves bound to visit Goa at least every four or five years to pay their devotion to the family god. Others are probably older settlers in Belgaum as some of the Deshpándes, Inámdárs, and Khásnis of Khánápur, Chandgad, and other places hold deeds or *sanads* from the Bijápur Government (1489-1686). The fact that Shenvis are the hereditary *kulkarnis* in the greater part of the Khánápur and Belgaum sub-divisions and in part of Dhárwár seems to show that some were settled in the district before the beginning of Bijápur rule. The Shenvis belong to ten stocks or *gotrás*: Atri, Bháradváj, Gautam, Jámdagnya, Kaundinya, Káshyap, Kaushik, Vasishta, Vatsa and Vishvámitra. They are Sárasvat Bráhmans of the Panch Gaud order, and their priests or *upádhyás* belong either to their own class or to the class of Karháda Bráhmans. They have a few original surnames as Achmáne, Bhándáre, Bichu, Brahme, Kánvinde, Karnik, Kekare, Mánge, Rege, Telang, and Velang. A few are taken from their past and present occupation, as Dalvi or commander, Desái or village headman, Deshpánde or district accountant, Fadnis or accountant and seal-keeper, Haváldár or subordinate revenue officer, Khot or revenue farmer, Kulkarni or village accountant, Khásnis or deputy, Mantri or counsellor, Nádgonda or head of a district, Nádkarni or district accountant, Náik or headman, Sabnis or chief clerk, and Saráph or moneychanger. Most surnames are taken from the names of places as Punekar, Shahápurkar, Jámbotkar, and others. In religion Shenvis are either Smárts or Vaishnavs, each sect being under the jurisdiction of a separate *sanyási* head priest called *svámi*.[4] The Smárt *svámi* has a monastery at Khánápur where he occasionally lives, and which enjoys a grant of the two villages of Mansápur and Lákudvádi. The two sects dine

[1] Ráo Bahádur Shankar Pándurang Pandit, Oriental Translator to Government.

[2] Professor R. G. Bhándárkar, M.A., Hon.M.R.A.S. The tombs or *samádhis* of two of the first settlers, named Shivasharma and Devasharma the ancestors or *mulpurush* of the Vatsa and Kaundinya stocks or *gotrás* are still shown and worshipped at Kona near the village of Mangeshi.

[3] Their chief house gods and goddesses are Mahálakshmi, Mangesh also called Mángirish and supposed to mean the god of Mungir in Bengal, Mhálasa, Nágesh, Rámnáth, Shántádurga, and Saptakotishvar

[4] The Smárt *svámi* generally lives at Sonavda in Kánara and the Vaishnav *svámi* in Goa. They have rich monasteries at Kárwár, Bombay, Násik, and Benares.

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Shenvis.

together and intermarry and do not hate each other as in Bombay. Of the several minor divisions of Shenvis, only a few Kudáldeshkars and Kárwár Sárasvats are found in the district. Shenvis are fair. The women are well-made and graceful, and, like the women of Goa, are fond of decking their hair with flowers. Both men and women speak Maráthi and occasionally Kánarese. At home they speak the Konkani language which they brought from Goa, though the accent has been changed to a Kánarese accent, and a good many Kánarese words have been added. Their houses, especially in Nandgad and in the Sángli chief's town of Sháhápur, are strong and well-built. Most Shenvis eat fish and keep to rice as their daily food. As a class they are well-to-do, some of them in Nandgad and Sháhápur being bankers and moneychangers; the rest are Government servants chiefly village clerks and district hereditary officers. A few are pleaders, traders, contractors, shopkeepers, and landholders, some of whom till with their own hands. They are fond of show and somewhat extravagant, but in intellect and energy hold their own with any class in the district. They have no peculiar customs.[1] Caste disputes are settled at meetings of the members of the caste, the caste decisions being referred for confirmation to the head priests or *svámis*. They are eager to educate their children, and seem likely to keep the place they hold as one of the most intelligent and prosperous classes of West India Hindus.

Telangs.

Tirguls.

TELANGS, with a strength of 86, are scattered over the district. They are wandering beggars, and are not settled in the district. They come from the Madras Presidency in the fair season. TIRGULS, with a strength of 86, are scattered over the district. They are said to have come from the Madras Presidency. They have settled in the district and are cultivators. In dress, habits, and manners they resemble Kunbis. They are dark, well-built, and hardworking. Deshasths and other local Bráhmans drink water brought by a Tirgul, but do not eat food cooked by one.

Bráhmans are found all over the district. They are family priests, merchants, traders, moneylenders, Government servants, pleaders, cooks and water-bearers, and landholders. The landholders own both Government and alienated lands. Some of them till with their own hands. The priestly class beg, conduct the worship of house gods, make leafplates, teach children Sanskrit prayers and other texts, and help in performing religious rites. The *bhikshuks* or religious Bráhmans are idle and lazy. Except some elderly widows who serve as cooks in rich Bráhman houses, women have nothing to do except housework.

The houses of the rich are large, two or three storeys high, with tiled roofs and walls of stone. Those of the poor are small with tiled roofs and mud walls. The outer face of the house wall is covered with clay and mortar and painted with upright stripes alternately white and red. The inside face is decorated with pictures of gods,

[1] In some families at the yearly Ganpati worship in August-September a picture of the god drawn on paper is laid beside his image. This custom is believed to have taken its rise in the time when the Portuguese forbade the open worship of Hindu gods.

giants, and other Puránic personages. Every Bráhman house has generally a back and sometimes a front yard, a cook-room which opens on the backyard, a middle hall where household furniture and provisions are stored and where the children sleep at night, and two or three bedrooms for the married people and a large hall. Outside the front door is a veranda raised one to two feet above the ground where the members of the family sit talking of an evening. In front of the door in the front or backyard or garden is a highly ornamented pedestal on which is a pot with a sweet basil plant to which the house people bow when they go out. There is a shed close by for cows, she-buffaloes, and horses. The yard is daily swept, cowdunged, and decorated with lines of powdered quartz. In the backyard are plantains and a variety of flowering shrubs and a number of basil plants, whose leaves and the flowers of the shrubs are used in the worship of the house gods. Their household furniture includes metal pots and pans, wooden boxes stools and cots, bedding and pillows. In addition to these, a few houses have chairs tables and cupboards.

The daily food of Bráhmans includes rice, Indian millet bread, pulse curry, butter, curds, and milk. Except Shenvis they are strict vegetarians and some do not eat onions, garlic, or carrots which they consider impure. Some do not drink the milk of a cow until the tenth day after she has calved. When one of them intends to give a caste feast he goes round to the houses of the different guests accompanied by his wife, a relation or two, a servant, and the family priest. They take with them two cups, one filled with grains of rice, the other with red-powder. When they reach a house the men stand on the veranda and call out the name of the owner of the house, and the women of the party walk into the part of the house where the women live. When the head of the house appears, the priest in the name of the host asks him to a feast, naming the place, the day, and the hour at which he should attend, and lays a few grains of rice on the palm of his right hand. The head of the house takes the grains of rice if he can come; if he has another engagement he makes an excuse. Inside of the house the women of the party mark the brow of the chief woman of the family with red-powder and give their invitations. On the feast day when the dinner is ready a near relation of the host goes to the houses of his guests and tells them that the feast is ready and that the host waits to receive them. When the guests arrive the host receives the men and the hostess receives the women, and they are led into different rooms. Each of the guests brings a waterpot and cup. The women are in full dress and decked with ornaments; the men have no turban and are bare to the waist which is girt by a silk waistcloth which falls to the feet. In the men's room the guests are seated in two rows about four feet apart facing each other. In front of each guest a leafplate is laid. In the women's room the hostess marks with red-powder the brow of each guest as she enters, and they are seated in two rows facing each other like the men. When the guests are seated a band of people of the house, relations and friends, both men and women, serve the dishes, putting a little of each dish into the leafplate in front of each guest.

When the dishes are served, the host goes to the god's room

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and the family priest offers the god food or *naivedya*. He then sets on a plate a cupful of holy water or *tirth*, some sandal-paste, some grains of rice, some flowers and basil leaves, and going in front of each male guest, pours a spoonful of the holy water on his right palm and this the guest sips. He then rubs the guest's brow with sandal-paste and fixing a few grains of rice in the paste, lays a *tulsi* or sweet basil leaf or a flower in his hand. When all have sipped the holy water the family priest sprinkles a little water and a little sandal-paste on the ground in front of him and calls in a loud voice the name of the host's family god and all the men guests join in the shout, *Jay, Jay Rám*, Victory, Victory to Rám. The priest bows and asks the guests to begin. While the guests are eating, the host goes up and down among the men guests and the hostess among the women guests, pressing them to eat and chiding them for their want of appetite. When dinner is over the guests are handed betelnut and leaves, scented oils and powders are rubbed on their arms, and garlands of flowers or nosegays are placed in their hands. Money is given to such of the guests as belong to priestly families, and in return they throw grains of rice over the host's head, who bows before them and receives a blessing. Their holiday dishes are *bundis*, balls of gram flour mixed with sugar and boiled in butter; *besans*, solid balls of gram mixed with sugar and boiled in butter; and *dales*, wheat balls boiled in butter and mixed with sugar, raisins, bits of almonds, and sugarcandy; *khir* or boiled milk mixed with sugar and pieces of almonds; *shrikhand*, curds mixed with sugar, nutmeg, saffron, and bits of almonds; *keshar-bhát*, rice cooked with sugar, saffron, and almonds; *vánge-bhát*, rice cooked with butter and split brinjals; *jilbi*, small cake of wheat flour fried in boiling butter and syrup. A sweet cake called *chavda* is peculiar to the Shenvis.

Bráhmans take two meals a day. They do not dine without bathing and put on a silk robe which has not been touched since it was washed and dried. A Bráhman who has been girt with the sacred thread, before he begins to eat, offers some of the food to his gods, and sprinkles a ring of water round his plate. He places from three to five pinches of cooked rice mixed with butter on the right side of his leafplate, pours water on the rice, and pours a spoonful on the palm of his right hand, sips it, and eats six pinches of rice, and then begins to eat. At the evening meal some Vaishnavs do not place the pinches of rice on the ground and do not sip water or eat the pinches of rice. All they do is to touch their eyes with water. After their meal is over, all Bráhmans sip a spoonful of water and wash their hands and feet. During dinner if two men touch, and this often happens, they are polluted, and have to apply water to the eyelids before again beginning to eat. A few old orthodox Bráhmans do not eat again till the evening or even till next day. If they choose they may avoid the fast by eating dishes called *phaláhár* which have been cooked in butter. In like manner, if a server touches one who is dining, the server has to throw away the dish and may not go into the cook-room again till he has washed his hands and feet. Except a wife, who can eat from her husband's plate, no one can eat out of a plate

which has been used until it is washed and cleaned. A used leaf-plate is cast away.

At home a Bráhman wears a waistcloth. On going out he winds a scarf or *rumál* round his head, and puts on a coat, a waistcoat, and a sleeveless jacket. Both in and out of doors the women wear a robe and a bodice. The robe is passed round the waist and the lower end drawn back between the feet and tucked into the waist-band behind, the robe falling on each side of the end that is drawn back so as to hide the limbs nearly to the ankle. The upper end of the robe is drawn from the waist over the right shoulder and is then passed across the bosom and tucked into the waistband on the left side. The bodice has a back and short sleeves stopping above the elbow. It is fastened in a knot in the middle of the bosom. Children under six are allowed to play about the house without clothes. Out of doors boys and girls wear caps and coats reaching to the knee. After six years of age a girl begins to wear a robe. A boy when he is nine or ten, that is after he has been girt with the sacred thread, wears a waistband in the house and a waistcloth when he goes out. Before a Bráhman puts on a new waistcloth he rubs turmeric and red-powder on the corners at both ends, and folding it lays it before the house gods and prays them to give him a better garment next time. Finally before it is worn the new garment is sometimes laid across the back of a horse.

Yellow robes with red silk borders and lace fringes called *pátals* are a favourite dress for women during their first pregnancy. Red or crimson silk waistcloths with lace borders are worn both by men and women on holidays. The rich have introduced petticoats. Compared with the women the men wear few ornaments. The men wear the earring called *bhikbáli*, finger rings, the armlet called *pochi*, and the neck ornaments called *gop* and *kanthi*. The boys wear pearl earrings, finger rings, the bracelets called *válás* and *todás*, gold or silver waistchains, the gold necklaces called *gops* and *kanthis*, and silver anklets. The women wear on their heads *nágs* or cobras, *ketaks*, *chandrakors* or moons, and flowers or *phuls* round the back hair. Sometimes the hair is plaited and allowed to hang down the back with a number of flowers braided with the hair. In the ears they wear *bugdis*, *bális*, and *kárnaphuls*. Their nose-rings are of three kinds, a ring of twenty pearls called *nath*, a ring of four or five pearls called *gádi*, and a ring with one large pearl called *mugati*. The neck is the chief object of decoration. The first ornament is the lucky-thread or *mangalsutra* which is tied to the bride's neck by the husband at the time of the marriage. Other necklaces called *tikis* are of many kinds, *geji-tikis* *gudin-tikis* and *vajra-tikis*; circles of gold coins, *putalis*, *jomálisars*, or *chandrahárs*, are also worn. Armlets called *vánkis* and *bájubands* are worn above the elbow, and wristlets called *pátlis* and *todás*. A thick broad gold or silver belt called *pattá* clasps the waist and keeps the robe tight. Anklets of silver called *sarpolis* and *paijans* adorn the feet, and silver rings embellish the toes. Young children wear pearl earrings called *mukhs* or *mudis* and *chalatumbs* or *bhokhars*. The neck is adorned with a circlet called *hasli* and *gáthli* of gold coins or *putalis* in the

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middle of which are two tiger claws worked in gold. *Nágmurgis* of gold and silver are worn above the elbows and gold *bindlis* and *gunds* round the wrists. In addition to these ornaments male infants wear a gold or silver belt round the loins and anklets called *halgadag* and *kalgadag*. The infant's cap or *jhulpi* is adorned with three gold flowers, and on the lap is fastened an *arbeli* or *padak*, studded with precious stones. Most of a Bráhman's savings are invested in ornaments.

A Bráhman rises early, washes his hands and face, and repeats verses. He goes to the backyard, plucks some flowers and basil leaves for the gods, and attends to his business till ten or eleven. When he comes home he bathes, repeats prayers, worships his house gods, and dines. After dinner he takes a short nap, attends to his business, visits some neighbouring temple, and returns home in the evening. When supper is ready he washes his hands and feet, prays, eats, and goes to bed between nine and ten. A woman rises early, sweeps the house, draws water, arranges the vessels in the cook-room, removes the bedding, and lights a fire. She combs her hair, marks her brow with red-powder, puts on her nose and ear-rings, and bathes. She puts things in order in the god's room, arranges the vessels of worship, rubs sandalwood to powder, and cooks. When dinner is ready she serves it to the people of the house, and after they have dined bows to the house gods and dines. She removes what is left, cowdungs the hearth and the dining place, and washes the cooking and dining vessels, plates, and cups. She then washes the waistcloths robes and bodices, and perhaps the children's clothes, and prepares cotton wicks and leafplates. After a short nap, she sets to work again, cleaning rice, cutting vegetables, cooking and serving supper, supping, cowdunging the place where supper was eaten, and cleaning vessels, and then goes to bed.

The customs of the Belgaum Bráhmans differ little from those of the Dhárwár Bráhmans which are given in the Dhárwár Statistical Account. In religion, Bráhmans are either Vaishnavs or Smárts. Vaishnav men mark their brow, shoulders, and chest with lines and marks of the conch-shell and discus in yellow sandalwood or *gopi-chandan* earth. They daily mark their bodies with special metal seals bearing Vishnu's shell and discus. Smárt men mark the brow with a single or double level line of sandal and Vishnav men with a single upright line of *gopi-chandan*. They also mark the shoulders and chest with level lines. The wives of Vaishnavs mark the brow with an upright and the wives of Smárts with a level line of red-powder or *kunku*. They rub their cheeks and arms with turmeric at the time of bathing to give the skin a yellowish tinge. Both married and unmarried women are careful to rub the brow with red-powder. Widows are not allowed to use either turmeric or red-powder. Their heads are shaved, and, if they are Vaishnavs, the brow is marked with an up-and-down line of charcoal or *gopi-chandan* earth. Their priests are Bráhmans whom they treat with great respect. They observe all the Hindu fasts and feasts and make pilgrimages to Benares, Rámeshvar, Venkatraman, and Giri or the mountain of Venkatraman in the Madras Presidency. The head

of the Vaishnav Bráhmans is Madhváchárya and of the Smárts is the Shankaráchárya. These two pontiffs settle all religious disputes. They send their boys to school and are well off.

WRITERS.

Writers include three castes with a strength of 426 or 0·05 per cent of the Hindu population. Of these 98 (males 52, females 46) were Káyasth Prabhus; 284 (males 162, females 122) Mudliárs or Valalans; and 44 (males 20, females 24) Náidus.

Káyasth Prabhus.

Ka'yasth Prabhus are returned as numbering ninety-eight and as found chiefly in Belgaum and Chikodi. Three families who are settled in Párgad in Khánápur are said to have been brought by Shiváji from the Kolába district. One of these three families has the title of Subhedár, and enjoys certain cash allowances. The other Káyasth Prabhus, who are in Government service, are all from the Kolába district. They have no subdivisions. The local Káyasths are darker and stronger than those of Kolába or Ratnágiri. The men wear the headscarf, or *rumál*, instead of the turban; in other respects their dress does not differ from that of their castemen in the Konkan. They speak Maráthi and have no separate dialect. They eat fish, mutton, and game, but not domestic fowls. They are clean, neat, and hard-working, hospitable and fond of show and pleasure. Most of them are landowners, and a few who have come from Kolába are in Government service. Their household deities are Khandoba and Bhaváni. Deshasth Bráhmans are their family priests. Caste disputes are settled according to the opinion of the majority of the castemen. The Svámi of Sankeshvar is their religious teacher or *guru*. They burn their dead, forbid widow marriage, and shave their widows' heads. They send their boys to school and are a prosperous class.

Mudliárs.

Mudlia'rs or **Valalans** are returned as numbering 284 and as found chiefly in the town and sub-division of Belgaum. They are somewhat dusky in colour varying from light brown to nearly black. They are smaller and weaker than Lingáyats. The hair is always black and the eyes black, bright, and intelligent. Their home tongue is Tamil. They are clean, neat, hardworking, sober, thrifty, even-tempered, hospitable, and orderly. A Mudliár is most kind to his relations. If he is prosperous, relations flock to him from all sides and take up their abode with him. Most Mudliárs are landowners. But they will not touch the plough if they can help it, and, as a rule, do all field-work with the help of hired labour. Some are merchants, shopkeepers, Government servants, messengers, and domestic servants. The Commissariat Department is full of Mudliárs. Except a few of the rich who own large and comfortable buildings, their houses are simple and small. They eat rice, vegetables, fish, mutton, and fowls, and drink liquor. The men wear a waistcloth, a shouldercloth, and a coloured *rumál* or headcloth. The women wear a shortsleeved bodice and a coloured robe fourteen to eighteen feet long, covering the body from the feet to the neck. They wear precious stones and pearls in the ears, pearls in the nose, gold necklaces and bracelets, and silver anklets and toe-rings. Even the poorest must wear an ornament in the ear. Widows dress in white. When a child is born, the family priest is sent for and prepares the horoscope.

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WRITERS.
Mudliárs.

On the twelfth or thirteenth day the priest is called, and the child is named. The parents sit on the ground, and the mother takes the child in her arms. The name is repeated thrice; an offering is made to the family god; the family priest receives a present and castefellows are given a feast. Girls are generally married between eight and nine, but sometimes not until they have come of age. When a man is on the point of death, his relations press forward, put a basil leaf and a few drops of water into his mouth, and shout the name of God. This is said to be done in the hope that the dying person may go to heaven. When life is gone the eldest son washes the head and anoints it with oil. The body is wrapped in a new cloth, stretched on a litter, and rice and betelnut are laid in the mouth. The women weep and the eldest son walks in front of the bier holding by a string a pot with fire. Between the chief mourner and the bier come musicians. Only men join the funeral party. If the dead was a person of position, cloths are spread on the ground over which the procession passes, the pieces being at once picked up and laid again in front. At the burning ground the body is laid on the funeral pile with the feet to the south, so that the head may point to the north. The mourners thrice throw a few grains of rice over the corpse's mouth. The chief mourner walks thrice round the pile with a lighted torch in his hand and an earthen waterpot on his shoulder. He thrusts the lighted torch into the north end of the pile, and lets the waterpot fall so that it breaks and the water is spilt. The chief mourner bathes in a running stream or river, and goes straight home without looking back. If he looks back it is believed that his father's sin will come on his head. Hired corpse-burners do what more is required for the burning of the body. On the next day the chief mourner, with relations and friends, goes to the burning ground, gathers the bones and ashes, washes them, pours milk over them, and places them in a small earthen pot. This pot is either carried to the nearest stream, or sent to some sacred river and buried in its sandy bed. Mourning lasts for sixteen days. During this time only one meal a day is eaten. On the seventeenth the caste is feasted, and every twelve months a memorial feast is held, when Bráhmans are fed and presented with clothes. The Mudliárs are a religious people and have images of their gods in their houses. They treat their priesst who are Bráhmans with respect. The Mudliárs formerly had a strong caste organization, and settled social disputes at meetings of the men of the caste. Of late this system of caste settlement has fallen into disfavour, and most disputes are settled in the law courts. They are in easy circumstances, not scrimped for food or for clothes. They save at ordinary times, but their marriage and other special expenses swallow their savings. They send their boys to school and take to new pursuits. On the whole they are a rising people.

Náidus.

Na'idus, numbering forty-four, are found only in Belgaum. They came into the district from Madras about forty years ago in search of work. They have no subdivisions. They are strong and well-made, and in colour and features do not differ from Mudliárs. Their home speech is Andhra or Telugu. Most of them live in houses of the

Chapter III. Population.

better sort, with walls of brick and tiled roofs. Their staple food is rice and Indian millet, but they eat fish, mutton, fowls, and game, and drink liquor. They dress like Mudliárs. They are hard working, even-tempered, hospitable, and orderly. They are writers, traders, and shopkeepers, and as English clerks write a good hand. They eat and meet socially on an equal footing with the Mudliárs, but they do not marry with them. They worship all the ordinary Bráhmanic gods, and their family god is Venkatraman. They respect Bráhmans and employ them as priests, calling them to conduct their chief ceremonies. They observe all Hindu holidays and fasts. Their customs are the same as those of the Mudliárs. They are bound together as a body. Caste disputes are settled by a headman called Desái Shetti, who is chosen from among the Náidus in consultation with the headman of the Mudliár caste. The office is not hereditary, a man is chosen because of his reputation for sense and wisdom. They send their children to school and are a rising class.

WRITERS. *Náidus.*

Traders include eight castes with a strength of 48,837 or 6·17 per cent of the Hindu population. The following table gives the details:

TRADERS.

BELGAUM TRADERS.

CASTE.	Males.	Females.	Total.	CASTE.	Males.	Females.	Total.
Bándekars ...	633	654	1287	Komtis ...	91	67	158
Ihátiás ...	43	27	70	Márvádis ...	36	14	50
Gujar Vánis...	58	44	102	Nárvekars ...	1089	1013	2102
Jains ...	22,719	22,272	44,991				
Kalváris ...	36	41	77	Total ...	24,705	24,132	48,837

Ba'ndekars, that is people of Bándivde a village in Goa, are returned as numbering 1287 and as found in most large towns except Parasgad, Gokák, and Athni. They say they fled from Goa to escape conversion by the Portuguese, and some families still have relations in Goa. All speak Maráthi with many Konkan peculiarities like those of the Shenvis. They are divided into Bándekars, Pánavres, Sangameshvaris, and Pátáne Vánis, who do not eat together or intermarry. Their surnames are Bhogte, Vanajari, Pilankar, Nevaji, Mahájan, Patgáskar, Bandivdekar, and Karmalkar. Sameness of surname does not prevent marriage. The names in common use among men are, Venkteshshet, Rámshet, Vithushet, Pándushet, and Mahádevshet; and among women, Rukmini, Káshi, Vithábái, and Sundari. They rank with Shudras but hold themselves superior to Maráthás with whom they do not eat, though a Marátha eats food cooked by them. They have no family stocks or *gotras.* They look like Nárvekars, being of middle size, dark, strong, and muscular. Most live in untidy ill-cared for houses with walls of mud and tiled roofs. They have a couple of servants and keep dogs, goats, cows, buffaloes, and bullocks. Their every-day food is rice, pulse, millet, vegetables, milk, curds, and butter. They eat fish and crabs, and the flesh of goats, sheep, fowls, and wild hog. They give feasts at marriages and on the anniversary of their fathers' deaths. They do not offer the animals to a god before they eat them, nor do they eat animal food on holidays. They are said to have taken to flesh-eating

Bándekars.

Chapter III. Population.

TRADERS.

Bándekars.

and to liquor-drinking since their arrival in Belgaum. All smoke tobacco and some smoke hemp. It is the cost and not any religious scruple that prevents them regularly eating animal food. They are hardworking, honest, sober, thrifty, even-tempered, hospitable, and orderly. They are grain-sellers and grain-parchers, selling rice, millet, wheat, pulse, sugar, oil, and parched grain. They buy from Gujars and other wholesale dealers. Their boys begin as apprentices and at twelve years of age know their work thoroughly. Their occupation is steady, neither improving nor falling. Wedding and other special expenses have thrown some of them in debt. They borrow at about twelve per cent a year. They do not differ in religion or customs from the Nárvekars. Their house gods are Nágesh, Ravalnáth, and Lakhsmi, whose temples are in Goa. Their priests are Deshasth Bráhmans to whom they show much respect; their religious head is the Shankaráchárya of Sánkeshvar. They either bury or burn the dead. They form an organized social body settling disputes according to the opinion of the majority. They send their boys to school till they are about twelve. They do not take to new pursuits but are steady and fairly prosperous.

Bhátiás.

Bha'tia's, with a strength of seventy, are found only in Belgaum and Chikodi. They have come from Cutch through Bombay within the last thirty years. They speak Cutchi and look like Gujarát Vánis. They are strong, sturdy, inclined to stoutness, and some of them fair with handsome regular features. Most live in large well-built houses with walls of stone and tiled roofs; and have chairs, tables, boxes, metal pots and silver cups and drinking vessels. They have generally a horse, two or three cows, a couple of buffaloes and bullocks, and servants. Their staple food is wheat, rice, pulse, vegetables, and butter. They are strict vegetarians. They take no intoxicating drinks, but smoke and chew tobacco. The men and women are neat and clean in their dress and have a special liking for gay colours. Except that they wear a Gujaráti coat and Hindustáni shoes, the men dress like Deshasth Bráhmans. They formerly wore the double-peaked Bhátia turban but they now use a silver-bordered headscarf. The women wear a shortsleeved bodice, a petticoat, and a robe. They are clean, neat, hardworking, and sober, but hot-tempered. They mostly deal in cotton, grain, cocoanuts, betelnuts, dates, cocoa-kernels, sugar, butter, oil, and iron. Their chief dealings are with Hubli, Vengurla, and Bombay. They are bold and skilful traders, and are prosperous and well-to-do. They worship the usual Bráhmanic gods and their chief god is Krishna. They respect Bráhmans and call Deshasth Bráhmans to conduct their ceremonies, except that for their marriages they bring a Pokarna Bráhman from Bombay. They make pilgrimages to Benares, Mathura, Dwárka, Ayodhya, Gaya, Prayág, Pandharpur, Gokarn, and Rámeshvar. They are Vaishnavs of the Vallabháchárya sect. They burn their dead. They do not allow widows to marry, but do not force them to shave their heads. Bhátiás have a strong caste association and settle social disputes at meetings of the castemen. They send their boys to school. They are ready to take advantage of any new opening or industry, and seem likely to hold the place they have gained as the leading traders in the district.

TRADERS.

Gujarát Vánis.

Gujara't Va'nis, generally called Gujar Vánis, with a strength of 102, are scattered over the district and are settled in large numbers in Chikodi. Most of them have been in the district for three generations. They are of middle size, fair, strong, and healthy. Their home tongue is Gujaráti mixed with Hindustáni, and besides their home tongue most of them speak both Hindustáni and Maráthi. They are active, hardworking, sober, thrifty, and hospitable. They are less exacting and more popular than Márwár Vánis. They live as shopkeepers, grocers, moneylenders, pearl-merchants, grain and cloth dealers, and sellers of butter, oil, and other miscellaneous articles. Many Gujarát shopkeepers are permanently settled in Belgaum villages. A few who have become landowners do not till with their own hands, but employ field labourers whose work they supervise. Except helping in village shops, the women and children add nothing to the men's earnings. Most of them live in good two-storied houses with walls of stone and tiled roofs. Their houses are clean and well kept and the walls are painted with bright fantastic colours. They are strict vegetarians. They have servants and clerks and keep cows and buffaloes. The clerks usually belong to their own caste. When castemen are not available they employ Bráhmans or qualified men of any of the other higher local castes. A clerk's salary varies from £10 to £12 (Rs. 100-120) a year, which is paid either in a lump sum or in instalments every three or four months. A clerk keeps the accounts and writes the *khatávni* or daybook. They sometimes act as their masters' agents buying and selling goods for him. A clerk generally enters a trader's service about eighteen and has finished his training by twenty-four. The men wear the small tightly-wound Gujarát Váni turban or a headscarf, a long coat, a waistcloth, and a shoulder-cloth. Except the turban there is no difference between the dress of the Gujarát and the local trader. The women draw the upper end of the robe over the left instead of over the right shoulder, and not tuck the skirt back between the feet. They are either Shravaks that is Jains, or Meshris that is Vaishnavs of the Vallabháchárya sect. The Gujarát Jains do not dine or have any social intercourse with the Belgaum Jains. Both classes are strongly opposed to the destruction of life. They keep marriage relations with Gujarát and spend large sums in marrying their children. Marriages are generally celebrated in Belgaum, but when they cannot get a suitable local match they go to Gujarát. Most of their savings are spent on their children's marriages. Though they do not allow widow marriage, they do not always enforce the rule that a widow's head should be shaved. The married dead are burnt and the unmarried dead are buried. When a death occurs in a family the female relations and caste women beat their breasts. They have their own Gujarát Bráhman priests who generally live in their houses. Gujarát Vánis keep most Hindu fasts and feasts, and during the *Diváli* holidays in November worship the goddess Lakshmi in their shops. They have a caste council and settle social disputes according to the decision of the majority of castemen generally. They send their boys to school and are a well-to-do people.

Jains.

Jains are returned as numbering 44,991 and as found all over

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Population.
TRADERS.
Jains.

the district, chiefly in large villages. They are divided into Shetváls, Chaturtharus, Bogárs, and Panchams, who eat together but do not intermarry. Both men and women look like Lingáyats. The men wear a tuft of hair on the crown of the head and shave the moustache but not the beard or whiskers. They rub sandal-ashes on their brow and wear the sacred thread. The women mark their brow with red-powder and wear the lucky marriage-string or *mangalsutra*. They speak Kánarese. They are clean, neat, hardworking, hospitable, and timid. They are merchants, traders, husbandmen, and labourers, and a few are in Government service. Most Jains live in houses of the better class two storeys high and with walls of brick. They rear cows, buffaloes, oxen, and horses, and have metal vessels in their houses. They seldom use European articles of furniture. Their daily food is Indian millet, bread, rice, vegetables, milk, and curds. They do not touch assafœtida. They eat only in the daytime before sunset. The men wear silk or woollen waistcloths while cooking, dining, and worshipping the house gods. The men dress in a waistcloth, a coat, and a headscarf, and a second waistcloth hangs from their shoulders. The women wear a bodice and a robe without passing the skirt back between the feet. On the fifth day after the birth of a child the goddess Satvái is worshipped, and on the thirteenth the child is named and the caste people are feasted. During the first year of a boy's life his head is shaved except a tuft of hair on the crown. In his seventh year the *munj* or thread-ceremony is performed when the boy is girt with the sacred thread. A girl should be married after she is four and before she comes of age. Betrothal is confirmed by the boy's parents presenting the girl with an ornament, and after this the marriage ceremony can be performed at any time before the girl comes of age. Before the wedding a ceremony called *bhástagi* is observed and sugar and packets of betelnut and leaves are offered to relations and friends. The bride and bridegroom are rubbed with turmeric on the day before the marriage, and in the evening a ceremony called boundary-worship or *simantpuja* is performed when the boy is visited by the girl's parents, worshipped, and presented with clothes and ornaments. Before the time appointed for joining hands the house gods are worshipped and the boy and girl at their homes are rubbed with turmeric and bathed four times in hot water. Then the boy is seated on a horse and with music and a party of relations and friends goes to the girl's house. Here the priests repeat verses and the guests throw rice mixed with red-powder on the heads of the boy and girl, and the couple throw garlands of flowers round each other's necks. The festivities last for a week among the rich, sumptuous dinners being given daily to relations, friends, and castefellows, and, surrounded by a number of women, the boy and girl daub one another with sandal and red-powder and play games of luck with betelnuts. The expenses vary from £100 (Rs. 1000) among the rich to £2 (Rs. 20) among the poor, with whom marriage lasts only a day or two days at most. They burn their dead. On the third day they gather the ashes and bones and throw them into a river or the nearest stream. On the tenth day rice balls are offered to crows. On the twelfth and thirteenth days relations and castefellows are feasted. The higher classes, such as

TRADERS.

Jains.

merchants and traders, do not allow widow marriage, but husbandmen and labourers practise it freely. The Jain widow is stripped of her bangles but her head is not shaven. During her monthly sickness a woman is held impure for four days and is purified by bathing in water.[1] The Shetváls and Chaturtharus are greatly devoted to the worship of Vithoba of Pandharpur and Tuljápur. The Panchams are the followers of Lakmeshvar Svámi who lives at Kolhápur. The Teacher or *guru* of the Shetváls is Dimudra Kártik who lives at Hombad near Honávar, and the Teacher of the Bogárs is Balutkárgun who lives at Málkhed in the Nizám's dominions. The Chaturtharus' Teachers have their head-quarters at Kurundvád thirty-five miles west of Athni. The Jains have their own priests and do not employ Bráhmans. They fast on the eighth and fourteenth day of every fortnight, and keep the regular Hindu holidays. They do not admit men of other castes into their community. If any one of them eats or intermarries with any one who is not a Jain he is excommunicated. Each of the four local communities, Shetváls, Chaturtharus, Bogárs, and Panchams, has its own Teacher or *svámi* who has power to fine or excommunicate. Those who are put out of caste may rejoin it by the payment of a fine. A few Jains send their boys to school. As a class they are well-to-do.

Kalvaris.

Kalvaris, with a strength of seventy-seven, are found in the town of Belgaum. They came into the district about forty years ago from Cawnpur in Upper India. They live in houses of the better sort with walls of mud and tiled roofs. Their staple food is rice, wheat, pulse, butter, and vegetables. They eat fish and the flesh of sheep, goats, pigeons, and partridges. They eat animal food on holidays and at any other time when they are able to pay for it. They drink country and foreign liquor and smoke tobacco. The men dress like Kunbis, the only peculiarity being that they pass both ends of the waistcloth between their legs. Formerly they wore a headscarf or *pheta*, a cap, or a turban folded after the Márwári fashion; they have now adopted the Marátha style. The women wear a short bodice and petticoat over which they roll a robe or *sádi* drawing one end across the right shoulder. The women mark their brows with red-powder or *kunku*, and wear glass bangles but not the lucky necklace or *mangal-sutra*. They are clean, neat, and hardworking, but hot-tempered. They are moneylenders and messengers. They worship the ordinary Bráhmanic and local gods, and pay special respect to Mahádev. They have no images in their houses. Their priests are Sarvariya Bráhmans to whom they show much respect. They keep the usual Hindu holidays. They have no spiritual head or guide, but have faith in lucky and unlucky days regarding which they consult their priests. They name their children on the day of birth. When a girl becomes ten or twelve years old, her father seeks a husband for her of not more than sixteen years of age. When he finds a suitable lad he goes to the lad's father and they talk over the matter in company with near relations and friends. After they have settled the sum to be given to the boy, which varies from £10 to £50 (Rs. 100-500), the girl's father

[1] Fuller details of Jain customs and religion are given in the Dhárwár Statistical Account.

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Kalvaris.

hands packets of betelnut and leaves and retires. Next the girl's parents send 2*s.* (Re. 1), ¾*d.* (½ *anna*), a piece of turmeric root, and some betelnut and leaves to the boy's parents, and the marriage is considered settled. On a lucky day both the boy and girl are rubbed with turmeric at their homes and at the lucky moment a cloth is held between them and the priest repeats marriage verses, and rice is thrown on their heads. Packets of betelnut and leaves are handed round and the priest retires. Two or three days after a feast is held, but the parents of the bride never eat at the bridegroom's house. When a Kalvari dies the chief mourner has his moustache shaved on the ninth day if the dead is a female, and on the tenth day if the dead is a male. On the thirteenth a feast is given to the castemen. They are bound together as a body, and settle social disputes according to the opinion of the majority of the men. They send their children to school, taking away their girls at ten and their boys at fifteen. They are a well-to-do class.

Komtis.

Komtis, with a strength of 158, are found in small numbers over the whole district. They are said to have come to Belgaum from Madras. They call themselves Vaishyas. As a class they are dark, strong, and regular featured. Their home tongue is Telugu. They are hardworking, even-tempered, thrifty, and hospitable. They deal in grain, spices, clothes and jewels, act as moneychangers, make necklaces of sweet basil beads, make snuff, till, and work as writers and clerks. In poor families the elder women help in the shop, stitch leafplates, and parch pulse. Few Komtis wear the sacred thread and some like the Lingáyats hang a *ling* round their necks. They allow polygamy, and forbid widow marriage, but seldom force the widow to shave her head. Their headman, who is called *sheti*, is required to be present at all their ceremonies. He settles their social disputes in accordance with the opinion of the majority of the men. Komtis send their boys to school, and are a rising class.

Márvádis.

Ma'rva'dis, or MÁRWÁR VÁNIS, are a small community numbering about fifty scattered over the district. They say they have come from Márwár for trade purposes within the last fifty years. They are of two main divisions, Shrávaks or Jains and Meshris or Vaishnavs, who neither eat together nor intermarry. The men wear a lock of hair curling over each temple and a top-knot. They formerly wore beards, but of late they have taken to shaving the face except the moustache. They speak a little Kánarese and Maráthi, but their home tongue is Márwári. They are hardworking, miserly, and sober. They are notorious usurers and unscrupulous in their dealings. Husbandmen who fall into their power are generally treated without consideration or pity. They deal in cloth, grain, and spices, but the chief source of their profits is moneylending. They live in houses generally one storey high, with walls of brick and stones and tiled roofs. They have cattle and servants generally Kunbis or Musalmáns, whom they pay 6*s.* to 12*s.* (Rs. 3-6) a month. They have also a clerk or two, a man of their own caste, who is paid £7 10*s.* to £20 (Rs. 75-200) a year. They are strict vegetarians and drink no liquor. The men dress in small tightly-wound red and yellow or pink turban, a tight-fitting fulltailed coat, and a waistcloth.

TRADERS.
Márváds.

The women wear an open-backed bodice, a petticoat and a robe or *odni*, whose upper end is drawn from the band of the petticoat and falls like a veil over the left side of the head and face. They wear a gold armlet above the elbow and gold and bone bracelets. To marry their boys many go to their native country and give the girl's parents £10 to £100 (Rs.100-1000). A week to three weeks before a marriage the bridegroom's and bride's parents form separate processions called *bindoris*, and move through the streets. They burn their dead. They do not allow widow marriage, but do not shave their widows' heads. The Shrávaks are said to worship Vishnu and Báláji, as well as their own saints or Tirthankars. They have their own Márwár Bráhmans, who officiate as priests in their houses and perform their religious ceremonies. They fast on the second, sixth, eighth, and tenth day of the first fortnight of *Bhádrapad* or September, and keep the leading Hindu holidays. Their social disputes are settled at meetings of the castemen. They teach their boys themselves, and are well-to-do, carrying away large fortunes when they return to their native country.

Nárvekars.

Na'rvekars, or inhabitants of Nárve in Goa, are returned as numbering 2102, and as found in Khánápur, Belgaum, Sampgaon, Chikodi, and Parasgad. They are said to have come into the district about two hundred years ago for purposes of trade. They call themselves Vaishyas, and have no subdivisions. They are fair and their women are well-made. They speak Konkan-Maráthi, and live in substantial buildings with tiled roofs. The well-to-do, among the men, and all the women dress like Bráhmans and the poorer men like Maráthás. Their staple food is rice, pulse, and Indian millet-bread, but they eat fish and flesh and drink liquor. They eat twice a day at noon and between eight and nine at night. They are clean, hardworking, sober, and hospitable. They are moneylenders and grocers, dealing in clarified butter and cloth. Some of them parch rice, and make and sell sweetmeats, while others are husbandmen. Their women and their children of sixteen and over help them in their work, and they generally have small sums of money at their credit. They do not work as labourers. They name their children when they are twelve days old, clip their boys' hair for the first time when they are between two and five, and invest them with the sacred thread at the time of marriage. They marry their girls before they come of age, and their boys generally before they are twenty. They do not allow widow marriage. They are Shaivs and worship Mahádev, Ganpati, Bhagvati, Kanakádevi, Yellamma, Rámling, Venkatpati, Mhálsa, and Tukái. The ordinary Marátha Bráhmans are their priests. They keep all Hindu fasts and feasts, and make pilgrimages to Benares, Gokarn, Mahábaleshvar, and Yellamma in Belgaum. In common with other Hindus, they believe in sorcery, witchcraft, and soothsaying. Petty disputes are settled by the men of the caste. More serious matters, as when a widow becomes pregnant, when a girl comes of age before she is married, and when a member of the caste eats with a person of another caste, are referred to the Svámi of Sankeshvar when he visits the district in his yearly tour. The Nárvekars send their boys to school, and are a rising class.

Chapter III. Population.

HUSBANDMEN.

Husbandmen include thirteen classes, with a strength of 208,074 or 26·29 per cent of the Hindu population. The following statement gives the details:

BELGAUM HUSBANDMEN.

CLASS.	Males.	Females	Total.	CLASS.	Males.	Females	Total.
Chhatris ...	7126	7163	14,289	Maráthás ...	60,358	58,944	119,302
Guravs ...	698	704	1402	Mithgávdás ...	4	...	4
Hanbars ...	7086	7083	14,169	Radis ...	3163	3147	1310
Kámátis ...	11	8	19	Rajputs ...	1343	1354	2697
Kulmarus ...	36	39	75	Tiláris ...	2819	2753	5572
Kunbis ...	21,546	21,105	42,651				
Lamáns ...	562	414	976				
Lonáris ...	299	309	608	Total ...	105,051	103,023	208,074

Chhatris.

Chhatris, or **Khetris,** are returned as numbering 14,289 and as found all over the district. They seem to be long settled in the district and are said to have no tradition of any former home. They have no subdivisions. Families having the same surname do not intermarry. They are dark and tall and speak Kánarese. Most of them live in thatched huts and dress like cultivating Maráthás. Their staple food is Indian millet bread, rice, pulse, and vegetables; but they eat fish and the flesh of goats, sheep, domestic fowls, and game. The monthly food expenses of a family of six is about 16*s.* (Rs. 8). They are clean but hot-tempered, and work as husbandmen, village servants, and labourers. Their customs do not differ from those of Kunbis with whom they eat. Their family gods are Venkoba and Máruti, and their priests are Deshasth Bráhmans. They keep the usual Hindu holidays and fast either on Saturday or on Sunday. Their social disputes are settled by meetings of the castemen. They do not send their boys to school nor take to new pursuits, but are a steady class.

Guravs.

Guravs are returned as numbering 1402 and as found chiefly in Athni, Chikodi, and Gokák. They are strong and well-made with regular features. The men wear the top-knot, but neither the beard nor whiskers. The home speech of most of the Guravs is Kánarese, but those in Khánápur, Belgaum, and Chikodi speak Maráthi. They are honest, sober, even-tempered, and hospitable. Some serve at the shrines of the village gods and live on the villagers' offerings of food and grain. At harvest time the villagers give them a small share of the grain. A few hold rent-free lands in return for performing the service in certain temples. They are husbandmen and musicians, beating drums and playing fiddles. They accompany dancing-girls when they go to perform on festive occasions, and also teach them to sing and dance. A majority of them live by selling leafplates, which they supply without charge to public servants on tour and to villagers who give them a share of the crop. Their women and children help them in their work. Some keep cows and she-buffaloes, and sell milk and butter. Their houses are small and ill-furnished, with nothing but a few earthen pots and one or two blankets and waistcloths. They neither eat flesh nor drink liquor. Their staple food consists of Indian millet, rice, vegetables, and pulse. Indoors the men wear a waistcloth, and out of doors they

HUSBANDMEN.
Guravs.

draw a second cloth over the shoulders, and either wear a turban or roll a handkerchief round the head. Their women wear the robe and bodice, but do not pass the end of the robe between the feet. The average monthly expenses of a family of six vary from 14*s.* to £1 (Rs. 7-10). They worship the goddess Páchvi or Satvái on the fifth day after the birth of a child and name the child on the thirteenth. Their marriage customs are the same as those of Gondhlis. Bráhmans officiate at their marriages. They allow widow marriage. They burn their dead and throw the ashes into a running stream on the third day. They offer a ball of rice to the crows on the tenth, and perform the *shráddha* ceremony on the eleventh or twelfth when they feast the caste. They are a religious people. Their chief gods are Shiv, Vishnu, Ravalnáth, and Máruti. Their priests are the ordinary Marátha Bráhmans. They do not become ascetics. They have no *gurus* or religious teacher, and they never go on pilgrimage. They say they do not believe in sorcery or witchcraft, but they have faith in soothsaying. The local soothsayers are generally learned Deccan Bráhmans, well versed in astronomy, who are consulted in cases of sickness. They keep the usual Hindu holidays. They have no headman and settle their disputes at meetings of the castemen. They do not send their boys to school and are a falling people. The demand for their leafplates has of late greatly fallen as most people now make their own plates.

Hanbars.

Hanbars are returned as numbering 14,169 and as found all over the district. They are numerous in the hilly tracts of Belgaum, Khánápur, and Chikodi. Of late they have been obliged to live in or near villages in consequence of the spread of reserved forests. They are divided into Hosa or New Hanbars and Hale or Old Hanbars who eat together and intermarry. They are dark, tall, and strong, with regular features, thin lips, high nose, and lank hair. The men wear the top-knot often in a matted state, and the moustache. Their home tongue is Maráthi. They generally live in houses with thatched roofs and walls of wooden planking. Those living in villages dress like Kunbis and those in the hilly tracts in a loin-cloth, a waistcloth, and a small piece of cloth rolled round the head. Their staple food is rice, *jvári*, and *rági* or *sáva* bread, but they eat fish and flesh and drink liquor. They smoke *gánja* and both chew and smoke tobacco. They are dirty and hot-tempered, but thrifty and honest. Some keep cows and she-buffaloes, the cows worth £1 to £2 (Rs. 10-20) and the buffaloes £2 to £3 (Rs. 20-30). They sell milk and butter. Those who live in villages and in the eastern parts of the district are either husbandmen or day-labourers. The labourers are paid by the day either in cash at the rate of 3*d.* (2 *as.*) for a man, 2¼*d.* (1½ *as.*) for a woman, and 1½*d.* (1 *an.*) for a child over thirteen; when paid in grain it is generally Indian millet at the daily rate of 4-6 pounds (2-3 *shers*). The Hanbars are peasant-holders, under-holders, and field-labourers. They grow both watered and dry crops. They are skilful husbandmen being helped by their women and their children of over twelve or thirteen. Their household gods are Máruti and Yellamma. Their family priests are Deshasth Bráhmans who officiate at their marriages, and are consulted for lucky days and names for their children. They

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say they do not believe in witchcraft or sorcery, but have faith in soothsaying. When a soothsayer is consulted a packet of betelnut and leaves and a copper coin or two are laid before him, and he opens his book and after pondering over it gives an answer. The Hanbars fast on Friday, and keep the usual Hindu holidays. They have no headman and settle social disputes at meetings of the castemen. They do not send their boys to school and as a class are poor and unprosperous.

Kámáthis.

Ka'ma'this,[1] with a strength of nineteen, are found only in Belgaum. They say that they came from the Madras Karnátak about sixty years ago in search of food. They have no subdivisions. They look like Maráthás and speak Telugu at home and Maráthi out of doors. They live in small houses with walls of mud and tiled roofs. Their houses are neither neat nor clean and they rear no useful or pet animals. They are great eaters but not good cooks. Their every-day food is rice, Indian millet, pulse, and vegetables. Whenever they can afford to get them, they eat fish and the flesh of goats, sheep, hogs, and domestic and game birds. Their only caste feasts are at the time of weddings. They are excessively fond of liquor, drinking both country and foreign spirits. All smoke tobacco and some smoke hemp. The men wear a top-knot, moustache, and whiskers; and the women tie their hair in a knot at the back of the head and neither decorate it with flowers nor use false hair. Neither men nor women are neat or clean in their dress. The men wear a waistcloth, a headscarf or *rumál*, a shouldercloth, and a short coat; and the women a shortsleeved bodice and a robe or *lugade* whose end they do not draw back between the feet. Their family gods are Venkoba and Máruti. They respect Bráhmans and call them to conduct their chief ceremonies at the time of birth, marriage, puberty, and death. Their Bráhman priests are either Karhádás or Deshasths. They keep the regular Hindu holidays, and fast on the elevenths of *Ashádh* in July. They do not make pilgrimages. They believe in soothsaying, omens, and lucky and unlucky days. Their customs do not differ from those of Kunbis. They allow widow marriage and bury their dead. They are bound together as a body and their social disputes are settled at mass meetings of the caste. They do not send their boys to school and are a poor class.

Kulmarus.

Kulmarus, or IRON-WORKERS, from *kulume* the Kánarese for a forge, with a strength of seventy-five, are found in Khánápur and Sampgaon. They have no subdivisions and speak Maráthi. They look like Kunbis, the men wearing the top-knot and the moustache. They live in small houses with walls of mud and thatched roofs. They rear cows, bullocks, and buffaloes. Their staple food is Indian millet or *náchni*. They eat fish and flesh, drink liquor, and smoke tobacco. The men wear a headscarf or *rumál*, a shouldercloth, and

[1] The word Kámáthi is supposed to come from *kám* work and to mean a labourer. But there are many classes of Kámáthis of all positions and occupations from Bráhmans to Mhárs. The name seems to come from Komometh a tract in the Nizám's dominions.

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a loincloth or *lungoti*. The women wear a bodice and a robe whose end they do not pass back between the feet. They are dirty and untidy, but hardworking and orderly. They have given up their old craft of iron-smelting and work as husbandmen, some being under-holders and others field-labourers. Their women help in the fields. They rank below Kunbis who do not eat from them. They respect Bráhmans and call them to conduct their birth and marriage ceremonies. They worship the ordinary Bráhmanic and local gods and their household deity is Yellamma. They keep the regular Hindu holidays but do not fast or go on pilgrimage. They believe in soothsaying and witchcraft and their customs do not differ from those of Kunbis. They bury the dead and allow widow marriage. They are bound together as a body and settle social disputes at caste meetings. They do not send their boys to school and are a poor class.

Kunbis.

Kunbis[1] are returned as numbering 42,650 and as found in the Athni, Belgaum, Chikodi, and Khánápur sub-divisions. They are divided into Konkanis also known as Detale or Kále Kunbis and Maráthás also called Kunbis proper or Kulvádis. The Kulvádis eat from the Káles, but the Káles do not eat from the Kulvádis. They do not intermarry. The Detale or Kále Kunbis are found only in Khánápur into which they seem to have come from North Kánara, where their caste is numerous. They speak Konkani, the common speech in the neighbouring sub-division of Supa in North Kánara and in Goa.

The names in common use for men of the Detale Kunbi caste are, Bábi, Govind, Gangápa, Ithu, Jánu, Náru, Phondu, Punna, Rám, Shába, Topána and Yenku; and for women, Bhágirthi, Chimna, Duvárki, Gangái, Jánki, Mánkái, Rámái, Remani, Sámni, Umi, and Yesu. They contract marriages only with certain families which have been fixed by their forefathers. Their house gods are silver or copper plates called *tákis* with embossed humanlike figures. The names of the deities are Birámani, Pánchmáya, and Sáteri.

The Maráthi or Kulvádi Kunbis seem to have come from the Maráthi-speaking districts of the Deccan. Their home speech is Maráthi and their family gods are, Kedárling also called Jotiba whose chief shrine is in the Kolhápur state; Tulja Bhaváni whose head shrine is in Tuljápur in the Nizám's territory; Somnáth in South Káthiáwár; Yellamma in Ugargolla in the Parasgad sub-division of Belgaum; and Khandoba in Jejuri in the Purandhar sub-division of Poona. They have two hundred and ninety-two surnames.[2] Of

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[1] The word *kunbi* is pronounced as *kulbi* in the Belgaum and Khánápur sub-divisions and as *kunbi* in the Athni and Chikodi sub-divisions. It is nowhere pronounced *kurumbi*.

[2] These surnames are, Áble, M., Abhag, M., Abhire, U., Ábhore, M., Abrut, M., Advele, M., Age, M., Ahir, M., Akhade, S., Anag, B., Anag, M., Andhak, M., Aushadhárarao, M., Ávcháre, M., Ávade, S., Ávati, S., Aváre, M., Bábar, B., Bádale, M., Badáre, S., Barage, S., Bhádolkar, S., Bhadurge, B., Bhále, M., Bhanvase, M., Bhand, M., Bhápkar, M., Bhayásur, M., Bhejan, S., Bhis, S., Bhodave, B., Bhoite, B., Bhoják, M., Bhore, M., Bhosale, B., Bhudke, M., Bhujag, U., Biraje, B., Bodake, S., Bodhe, M., Budhe, B., Chándel, B., Chavhán, M., Ched, M., Cheke, U., Chikane, B., Chitravade, B., Chodháre, U., Chor, B., Chorade, B.,

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the whole number one hundred and two trace their origin to the moon; seventy-eight trace their origin to the sun; and eighty-one to the god Brahma. The twenty-nine remaining surnames are said to belong to miscellaneous tribes. Marriage between persons of the same surname is forbidden. They are generally stoutly made, sallow, and over the middle height. The face is oval, the eyes small, the nose high, the lips thin, the cheekbones low, the cheeks gaunt, the head hair lank, and the face hair thick. They are not liable to any special disease and are generally longlived. The Maráthi spoken by the Kulvádis is rougher and less clear than Bráhman Maráthi. Among the peculiarities of their dialect may be noticed, *mâj*, to me; *tuj*, to you; *jevos*, to eat; *lai*, much; *khate* or *khalete*, where; *váich* or *ullas*, a little; *gont* (Kánarese), to know; *háya*, is; *nháya*, is not; and *mula* (Kánarese), a corner. Detale Kunbis speak the Konkani which prevails in Goa and in the north of Kánara. In towns and large villages most Maráthi Kunbis live in houses with mud walls and tiled roofs. Most village Kunbis live in thatched huts. Their dwellings are untidy and ill-cared for. The only household goods are field tools, one or two brass or copper pots, and a number of earthen vessels used in cooking

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Chukáliya, B., Dágade, S., Dágal, B., Daire, S., Dalavi, U., Darekar, M., Dásháde, B., Davekar, B., Dhámpále, M., Dhamadhere, S., Dhamále, B., Dhanik, B., Dhápál, B., Dharmaráj, B., Dhavle, M., Dhek, B., Dhisale, B., Dhitak, S., Dhobare, M., Dhoke, U., Dhole, S., Dhomse, U., Dhone, U., Dorik, B., Dubal, B., Dubule, S., Dudhare, M., Duduskar, M., Dumáge, M., Dunage, M., Durátma, B., Dure, M., Gadagopál, M., Gadavarg, M., Gádave, S., Gágule, S., Gáikavád, S., Garud, B., Gávde, M., Gavde, M., Gavhár, M., Gharáte, S., Ghátage, S., Ghorade, S., Ghorapade, B., Ghule, S., Gole, B., Goli, B., Gore, S., Gujádhe, B., Gudhe, S., Gujakar, B., Gujar, M., Gujávade, B., Guje, S., Gurusále, S., Haran, M., Honmáne, M., Idalakar, B., Igavale, B., Ignale, B., Isidage, S., Itápe, U., Jachak, S., Jádhav, M., Jagdále, M., Jagmal, B., Jagnivás, M., Jamdáde, B., Jágdale, B., Jávale, U., Jitakar, S., Kadam, S., Kájale, S., Kákde, S., Kalam, S., Kalamb, S., Kalebhar, M., Kále, B., Kálge, M., Kálmukh, S., Kalaskar, B., Kalyánkar, M., Kankále, S., Kánpháte, B., Kánte, B., Kapále, B., Kápse, B., Karáde, B., Karálkar, M., Kárle, S., Karmukh, S., Kasále, M., Káshte, B., Kátaváde, M., Kaustube, S., Kautuke, M., Kavade, B., Kavále, M., Kavre, U., Kesarkar, S., Khádekar, S., Khadágale, M., Khaláte, U., Khánadáre, B., Khándekar, M., Khárát, S., Khilláre, M., Khirságar, U., Khogane, U., Khule, S., Kirdatt, M., Kodag, M., Kodhe, M., Kadu, U., Kokare, M., Kokáte, S., Kolhár, M., Kollále, S., Kuráde, U., Lad, M., Lád, M., Ládak, U., Ládge, M., Lahule, M., Lavte, U., Lokhande, S., Londe, B., Machále, B., Mádhav, M., Madge, B., Madikar, S., Madukar, S., Magar, B., Mahale, B., Mahate, B., Mákhmakhle, M., Male, M., Máne, B., Máskar, S., Maske, S., Mede, M., Mhade, S., Mhadik, S., Mohite, M., Morbhe, M., More, M., Marik, M., Nád, S., Nágidave, U., Náglilek, U., Nagne, U., Nagváde, U., Nalga, S., Nalvade, B., Navle, B., Nikalank, S., Nikam, S., Nimbálkar, M., Páchpore, M., Páchpute, M., Páde, U., Panchánan, M., Pansamble, B., Parihár, S., Pavár, M., Phadtare, B., Phanindre, U., Phátak, S., Pisále, B., Pol, B., Polat, S., Pratihár, S., Ráchode, S., Ragte, S., Rajhanse, B., Randive, M., Rankhámbe, B., Ranpise, B., Ránrákshas, B., Ranvágure, S., Rananavar, B., Rasál, S., Rastkunde, M., Rautrao, B., Rumále, M., Sáble, M., Sáde, M., Saildar, S., Sákle, M., Sakpál, M., Sále, B., Sálokhe, B., Sánge, U., Sáráte, B., Sarkate, B., Satpal, M., Sátpute, M., Sávle, S., Setge, S., Shedger, S., Shelár, S., Sinágare, M., Sinde, U., Sirke, M., Sirsát, B., Sisode, B., Sitole, S., Sokávant, B., Sonvane, B., Sukhe, S., Surkar, U., Surpale, U., Sursen, M., Sámvant, B., Suryavanshi, S., Táde, M., Tágmoge, B., Tákare, M., Talkar, U., Támbe, M., Tanvade, M., Taváre, S., Thorát, S., Thote, S., Tibole, S., Todmale, M., Tode, M., Tungáre, B., Tupe, S., Upáse, U., Vádágare, B., Vágchávare, M., Váge, M., Vagmode, M., Vákde, M., Vánve, U., Varáde, S., Vayále, B., Virdatt, M., Voge, M., Yádhav, M., Yáharu, B.*

* M = Moon, S = Sun, U = Uncertain, B = Brahma.

and for storing grain and oil, one handmill *ukhal-musal*, a grinding slab or *páta-varvanta*, and a few bamboo baskets. They generally have one or more pairs of bullocks and buffaloes and one or two cows or she-buffaloes. Most of them rear hens and keep a dog. They rarely own goats, and never have sheep. Among Detale Kunbis, the grown members of a family generally live in one house. As one of these undivided Kunbi families includes fifty to a hundred and fifty members, their oblong thatched houses are very large and are divided into separate lodgings by wattled walls of *kárvi* or Strobilanthus stems. The furniture in a Konkani Kunbi's house is much the same as in a Maráthi Kunbi's, and like the Maráthi Kunbis they keep dogs and cattle; but they do not rear domestic fowls as they neither eat nor sell them. They have separate houses for their cattle. Both classes are temperate in eating and drinking, their every-day food being *náchni* bread and *náchni* gruel or *ámbil*. The well-to-do take a little rice every day, and the poor take rice on holidays. Their holiday dishes are round cakes of rice, wheat, and pulse called *vadas;* fried cakes of wheat, gram, and coarse sugar called *telchiás;* sweet cakes of rice balls or *undes;* plantain-shaped wheat or rice cakes filled with coarse sugar, boiled gram or parched rice flour or *rájgira* (Amaranthus tristis) seed boiled in steam; rice vermicelli or *shevaya;* rice cakes called *ghávan;* broad round cakes of wheat filled with boiled gram and coarse sugar called *polyás;* and milk boiled with rice and coarse sugar called *khir*. The Maráthi Kunbi eats fish, crabs, sheep and goats, the wild hog, the deer, and the hare. They do not eat beef. They eat eggs, and cocks and hens, but not ducks, geese, peacocks, guineafowls, or turkeys. Of wild birds they eat the partridge, snipe, quail, wild duck, and pigeon. When the Kunbis, whether Maráthás or Konkanis, go to hunt, they visit the temple of the village god and pray for success. If they kill they lay the game before the village god, offer him a piece, and take the rest home. The flesh offered to the god becomes the property of the temple-ministrant or *pujári*. The Konkani Kunbi eats all the animal food which is eaten by the Maráthi Kunbi except sheep, goats, cocks and hens, and eggs. He gives no reason for this except that they are forbidden by caste rules. Neither Konkani nor Maráthi Kunbis eat animal food daily. They take it only on special occasions and on certain holidays. This is because they cannot afford meat oftener; it is not from any religious or other scruple. Neither Maráthi nor Konkani Kunbis drink palm-juice. The Konkanis take no liquor but Maráthi Kunbis drink country and European spirits. Both classes smoke tobacco. Except in the west of the district, Kunbis take only two meals a day, one between eleven and twelve in the morning, the other between seven and eight at night. In the west the Kunbis take three meals a day. At eight breakfast, consisting of two cakes of *náchni*, a cup of gruel or *ámbil*, some chillies, garlic, and salt, and sometimes a cooked vegetable; dinner about twelve of bread, gruel, butter, milk, and vegetables; and supper at seven of bread, rice and curry.

Kunbis of both classes are generally poorly clad and show little

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regard for cleanliness or neatness. The men of both classes shave the head once a month except the top-knot or *shendi* and the face except the moustache and occasionally the whiskers. The men wear round the head a scarf or *rumál* six to eight feet square of coarse local handwoven cloth costing 1*s.* to 1*s.* 6*d.* (8 - 12 *as.*). The upper part of the body from the shoulders to the loins is covered by a piece of rough country cloth three to three and a half feet broad and seven to eight feet long and varying in price from 9*d.* to 1*s.* 1½*d.* (6 - 9 *as.*). When at work in the fields this cloth is tied so as to form a jacket. The waistcloth is spread over the head and back and the upper ends drawn through the armpits; then the right-hand end is passed over the left shoulder and the left-hand end over the right shoulder and both ends are tied together at the nape of the neck. The loincloth or *langoti* is a rough country cloth two or three feet square costing 1½*d.* to 3¾*d.* (1 - 2½ *as.*). To gird the loins they also wear the *kácha,* a long narrow country cloth three or four inches broad and five or six yards long, varying in price from 3*d.* to 4½*d.* (2 - 3 *as.*). They wear sandals or *vaháns,* which are generally made by Chambhárs and cost 6*d.* to 1*s.* (4 - 8 *as.*). Besides these the *kámbli* or blanket is worn over the head and used both as a cloak to keep off the sun, cold, and rain and as bedding. These blankets are generally three to four feet broad and eight to eleven feet long. They are made in the district of black wool by Kurburs or Dhangars and range in price from 2*s.* to 3*s.* (Rs. 1 - 1½). During the cold and rainy seasons Kunbis generally wear a jacket made from worn-out blankets. Some Maráthi Kunbis wear short breeches or *cholnás* reaching to the knee and a waistcoat or *bandi* or a sleeveless jacket or *kabcha* of country cloth. The breeches cost 4½*d.* to 7½*d.* (3 - 5 *as.*) and the waistcoat 7½*d.* to 10½*d.* (5 - 7 *as.*). On holidays they wear a new headscarf, generally black, a silk-bordered shouldercloth or *dhotar,* and a coat or *angarkha* of white cotton or of cheap black or red woollen. Men of both classes wear gold earrings or *bhikbáli* worth 4*s.* to 6*s.* (Rs. 2 - 3) in the upper part of the right ear; a silver armlet or *kade* worth £1 4*s.* to £2 10*s.* (Rs. 12 - 25) round the left wrist; and a silver girdle or *kadadora* worth £1 10*s.* to £2 (Rs. 15 - 20) round the waist. Besides these ornaments the Konkani Kunbis always wear gold earrings or *gots* worth 4*s.* to 10*s.* (Rs. 2 - 5) in the lobes of both ears. The women of both classes braid their hair, doing it up once a week or once a fortnight, generally on Mondays. On holidays they deck their hair with flowers and the Konkani women with a fragrant herb called *tirap.* Maráthi Kunbi women wear the robe or *sádi,* and the bodice or *choli.* Unlike a Bráhman woman who passes the skirt of the robe between the feet and tucks it in at the back, the Maráthi Kunbi woman does not pass the ends between her feet but gathers the folds on her left hip. The upper part of the robe is drawn over the head. Konkani Kunbi women wear no bodice. They gather the folds of the robe exactly in the middle just as Bráhman women do, and tuck it in at the waist behind. The upper part of the robe is drawn up from the waist under the armpits and the ends tied in a knot between the shoulders, leaving the arms, shoulders, neck, and head bare. The robes are three feet broad and fifteen to twenty-

two feet long. They are made in handlooms at Murgod, Gokák, Sankeshvar, Bail Hongal, Kittur, Deshnur, and other places in the district. The commonest colour in use is black or red or a mixture of black and red. The robes vary in price from 3*s.* to 6*s.* (Rs. 1½-3). The bodice costs from 6*d.* to 1*s.* (4-8 *as.*). On holidays the women wear a silk-bordered robe ranging in price from 10*s.* to £2 10*s.* (Rs. 5-25) and a silk-bordered bodice valued at 1*s.* 6*d.* to 3*s.* (12 *as.*-Rs. 1½).

The ornaments worn by a Maráthi Kunbi woman are toe-rings or *jodvis* of queen's metal worth 6*d.* to 1*s.* (4-8 *as.*); in the nose a *nath* worth 10*s.* to 14*s.* (Rs. 5-7) or a *moti* worth 8*s.* to 16*s.* (Rs. 4-8); in the ears, *gáthe* worth 6*s.* to 8*s.* (Rs. 3-4) and *bugdis* worth £1 to £2 10*s.* (Rs. 10-25); round the neck the lucky-thread or *mangalsutra* worth 2*s.* to 3*s.* (Rs. 1-1½) and a *tiki* worth 10*s.* (Rs. 5). On the upper arm or elbow a pair of silver bracelets *tolbandis* valued at £2 to £3 (Rs. 20-30), on the wrists two pairs of silver bracelets or *kákans* valued at 8*s.* to 12*s.* (Rs. 4-6) and glass bangles. Girls wear anklets, generally of queen's metal, and seldom of silver. A married girl, on reaching womanhood, generally gives up wearing anklets. Girls also wear a waistbelt or *patta*. Except the lucky-necklace or *mangalsutra*, anklets, and toe-rings or *jodvis*, widows wear all the ornaments worn by married women. But they do not mark the brow with red-powder or *kunku*. Konkani Kunbi women wear gold earrings or *tanvidás*, worth 6*s.* to 12*s.* (Rs. 3-6); a number of strings of small red and white glass beads round the neck, worth 3*d.* (2 *as.*); a lucky necklace, armlets or *tolbandis*, brass bracelets or *pátlis* worth 1½*d.* to 3*d.* (1-2 *as.*), and toe-rings. Though neither clean nor neat, Kunbis are honest and simple people, hardworking, and generally sober, thrifty, orderly, and hospitable. The women are hardworking, simple, virtuous, and obedient. Most of them are landholders and the rest are field-labourers. Most grow rice, *rági*, *sáva*, and millet, but some are skilled husbandmen, raising sugarcane and other garden crops. Their women and children work with them in the field. Field-workers are paid in grain during the reaping season and at other times in cash. When there is nothing doing in the fields they work as day-labourers. They also grow fruit and vegetables in their back yards and sell them in the nearest markets. Some gather and sell firewood. They also make butter and sell it in the nearest market. In towns they sell milk and curds. In spite of their hard work, as a class Kunbis are in debt. The debt is caused both by ordinary and by special expenses. They borrow at twelve to twenty-five per cent a year. Though they are still indebted their standard of comfort is considerably higher than it formerly was. Every one wishes to have a pair of bullocks, copper pots, a better house, a cart, ornaments, and good and clean clothes. In these small luxuries their balance of saving is spent and nothing is left to meet special expenses. Formerly few husbandmen had carts, copper pots, or valuable clothes and ornaments. They kept all their savings by them in cash, ready to meet special expenses.

During the rainy season the men of the family go early to the fields. The rest of the household tend the cattle or fetch firewood

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or grass. They return home about ten, take their morning meal, and after eleven again go to work, returning between five and six. Women generally rise at four, grind corn, and prepare bread-gruel and vegetables. After sunrise they go to some well, pond, or stream to fetch water, and on their return sweep the house. After the morning meal they start about ten to work in the fields with their husbands. From seed time in June to harvest in November-December both men and women are busy in the fields and when the crops are ripening many of them watch by night as well as by day. During the hot season Kunbis go to their fields in the early morning. About eight breakfast is brought by one of the children or women who stay and work with the men. They go home at noon, dine, and returning at two, work till sunset. Sometimes, if they have much to do, they remain all day in the field. Boys from eight upwards tend cattle, and from ten to fifteen are taught the lighter parts of husbandry. A boy of fifteen or sixteen is fit for most branches of field work. Kunbis are busy all the year round, but with those who have no garden crops work is light in January, February, and part of March. Monday is a day of rest for the bullocks, and and with some full-moon days are holidays, and are kept as days of new-moon days rest. The property of a Kunbi family fairly off and living in a style of reasonable comfort may be estimated at about £22 (Rs. 220). Of this £2 10*s.* to £5 (Rs. 25-50) represent the value of the house; £11 10*s.* to £14 (Rs. 115-140) the value of the furniture and household goods;[1] and £3 to £4 (Rs. 30-40) the value of the clothes. The yearly charges of a family of five persons, a husband wife two children and an aged relation or dependent, living in fair comfort, are estimated at £15 to £20 (Rs. 150-200). Of this amount food and drink charges are estimated at £7 to £9 (Rs. 70-90); dress charges at £1 10*s.* to £2 10*s.* (Rs. 15-25); the wages of a servant are estimated at £4 to £6 (Rs. 40-60); and the keep of the cattle at £2 10*s.* to £3 (Rs. 25-30) a year. The estimated charges for special expenses are, for a birth 5*s.* to 10*s.* (Rs. 2½-5); for a marriage of a son £10 to £15 (Rs. 100-150); for the marriage of a daughter £2 to £3 (Rs. 20-30); for a daughter's coming of age 10*s.* to 15*s.* (Rs. 5-7½); and for her first pregnancy 10*s.* to 15*s.* (Rs. 5-7½); and for a death 10*s.* to 15*s.* (Rs. 5-7½). Both branches of Kunbis are religious. The family gods of the Maráthi Kunbis are Kedárling otherwise called Jotiba, Tulja Bhaváni, Somnáth, and Yellamma; those of the Konkani Kunbis are Birámani, Sáteri, and Panchamáya. Their family priests, who are Deshasth or Karháda Bráhmans, are treated with great respect. They are called to conduct marriage and death ceremonies and in some families perform the *tulsi* marriage on the twelfth day of the first fortnight of *Kártik* or October-November and to the garland-hanging or *mál-lávane* ceremony performed in honour of dead

[1] The details are: Beds, drinking and cooking vessels £2 (Rs. 20); two bullocks £4 to £5 (Rs. 40-50); two other cattle £2 10*s.* to £3 (Rs. 25-30); one cart £3 to £3 10*s.* (Rs. 30-35); two axes 2*s.* to 4*s.* (Rs. 1-2); two picks 4*s.* to 5*s.* (Rs. 2-2½); two spades 2*s.* to 3*s.* (Rs. 1-1½); one crowbar 1*s.* 6*d.* to 2*s.* (12 *as.*-Re. 1); and other goods £1 10*s.* to £2 (Rs. 15-20).

ancestors during the second fortnight of *Bhádrapad* or August-September. Most Kunbis are disciples of a *guru* or religious teacher, a Gosávi who initiates them and performs the garland or spirit-laying ceremony. They consider Mahádev the chief god but do not belong to any sect.

They keep seventeen yearly holidays. The first festival is *Sansár-pádva* or New Year's Day. This comes on the first of the bright fortnight of *Chaitra* or March-April. On this day they set up a bamboo pole or *gudi* capped with a small brass pot and with a new piece of cloth hanging to it as a flag. They break cocoanuts before the family and village gods and refrain from animal food. Their dinner consists of cakes, rice, split pulse, and vegetables. The second holiday is the full-moon of *Chaitra* or March-April. Cakes or sweet milk is the special dish for the day. The third holiday is *Áshádhi Ekádashi*, the eleventh of the first fortnight of *Áshádh* or June-July. On this day Kunbis live on roots and fruits. Newly married sons-in-law spend a week at the bride's house. Their fourth holiday is *Undyáchi-pornima* or the *Unda* full-moon in *Áshádh* or June-July. On this day they worship their bullocks with sandal-powder and flowers, and break cocoanuts before them. The fifth holiday is the first Monday of *Shrávan* or July-August and a certain holiness attaches to all the Mondays of the month. On the first and last Mondays all the members of each Kunbi family abstain from food till four in the afternoon, when they take a meal of sweet milk and rice *shevayás*. The sixth festival is *Nág-panchami* or the Cobra's Day. It comes on the fifth of the first fortnight of *Shrávan*, generally about the end of July. On this day Kunbis worship a clay cobra or *nág*. During the day they eat *tambit* made of the flour of rice or panic-seed *rále*, and mixed with milk or water and coarse sugar, and *láhya* or roasted *jvári* rice or other grain, and in the evening have a good meal of sugared milk. The seventh festival is the *Povatyáchi-pornima* or thread-hank full-moon. On this day, which falls on the full-moon of *Shrávan* or June-July, Kunbis make a number of hanks of cotton thread of five skeins each and about three feet in circumference. They dip the hank in turmeric paste and throw one round the neck of each of the men and women of the family, and round every lampstand, cart, and other farm implements. The dish for the day is sweet milk. The eighth festival is *Ganesh-chaturthi* or Ganpati's Fourth. This comes on the fourth of the first fortnight of *Bhádrapad*, generally in August. On this day the Kunbis worship a painted clay figure of the god Ganesh and offer it sweet milk and rice or wheat balls shaped like a fig and filled with cocoa-kernel and coarse sugar or with boiled gram and coarse sugar. On the next day the rat or *undir*, Ganesh's carrier, is worshipped, cooked mutton and country liquor are offered to it, and then consumed by the people of the house. The next day is sacred to the goddess Gauri. At an early hour fixed by the Bráhman priest a band of girls from several houses go to some public well, pond, or river. Each fills with water a small brass or earthen pot spotted below the neck with lime. Each lays a bunch of different kinds of flowers in her pot and worships it with sandal-powder and sugar.

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They then lift the pots on their heads and return home singing. On reaching home they set the pots on the right side of the god Ganpati. Next day, the ceremony called *vanshe* is performed. Newly married girls fast till evening and then worship Gauri with an offering of sweetened milk *khir* or *pátolya* that is cooked rice flour rolled into a ball, placed between two turmeric leaves, rolled, and cooked in steam. After the worship is over the girl has to visit five or ten houses. At each house she presents Ganpati and Gauri with some rice balls, a piece of cocoa-kernel, some betelnut and leaves, and some parched rice. After making her offering she bows before the deities and the elders of the house and in return has her lap filled with rice by a married woman belonging to the family. After visiting all the houses she returns home and takes a meal. Next day any newly married son-in-law who may have been asked to the house is sent back to his father's house with his wife. Both are presented with new clothes and the girl's father and sisters together with a band of five to fifty friends and relations accompany the son-in-law to his father's house. The girl's father takes with him fifty to two hundred sweet wheat cakes or *nevaris*, or pulse cakes *vadás*, which are distributed among the caste people in the village by the son-in-law and his wife. After remaining a day or two in the son-in-law's house the party return leaving the girl. During their stay the son-in-law's father has to give two dinners, one of sweetmeats costing 2*s.* to 10*s.* (Rs.1-5), and the other of mutton costing 10*s.* to £1 (Rs. 5-10).

The ninth festival is the *Mahál* or *Shráddha* which is held in honour of dead ancestors during the second fortnight of *Bhádrapad* in August-September. Unlike Bráhmans, who perform the *shráddh* on the day in the fortnight which corresponds to the day on which the deceased died, Kunbis perform it either on the first, second, or third day of the fortnight. From one to ten couples of the host's caste, whether or no they belong to the same family stock, are asked to fast and afterwards to break their fast at the host's house. The couples come, and after the host has worshipped the household gods the women's laps are filled with rice, betelnut and leaves, and they are feasted along with their husbands. The chief dishes are pulse cakes or *vadás* and sweet milk or *khir*. Relations and friends are also asked to dine. The tenth festival is the *Navarátra* or nine nights and the *Dasara* or tenth in honour of Durga Devi. These holidays last from the first to the tenth of the first fortnight of *Ashvin* or September-October. The first nine days are not held so holy by Kunbis as by Bráhmans. The head of each family fasts till the evening. He then worships his family gods and hangs a garland from the ceiling over an earthen or metal pot representing the goddess Durga. In the pot are water, five copper coins, a betelnut, and a piece of turmeric. The pot is covered with a bunch of mango leaves and a cocoanut. The head of the house worships it in the same way as he worships his household gods. On the eighth day dishes of sugared milk and cakes are prepared and are eaten after being offered to the gods and to the goddess Durga. On the next day all tools and implements made of iron are laid in a row and worshipped. This is called the *Khande-puja*. A sheep or goat or

a cock or hen is killed and the flesh cooked and eaten. Cakes or *ghávans* are also eaten and liquor is sometimes drunk. On the tenth or *Dasara* Day Kunbis feast on sweetmeats and offer cocoanuts to the village gods. In large villages and towns Kunbis, Bráhmans, and other high-caste Hindus go outside the village to worship the *ápta* Bauhinia racemosa and *shami* Prosopis spicegera, offering their leaves to their friends and acquaintances. They return home in the evening. The eleventh festival is on the full-moon of *Ashvin* or September-October which is known as the Pándavs' full-moon. The Kunbis spend the day from noon till evening in their fields. They take with them to their fields one to five dishes such as cakes and sugared milk. On reaching their fields they gather six stones and smear them with lime and spot them with red. Five of them they place in a row along an untilled strip of ground and worship them in the name of the Pándavs. The sixth stone, which is set at the foot of a stalk of corn opposite the five stones, represents Kunti the mother of the Pándavs. They break a cocoanut before the Pándavs, offer them the dishes they have brought, and take their meal. On their way home they pluck an ear of corn and lay it on the shrine of the family god. The twelfth festival is *Diváli* or the feast of lights. This feast lasts for three days, the last two days of *Ashvin* and the first day of *Kártik* or October-November. The day before the feast the Kunbis buy a large earthen waterpot, smear it with lime, set it on the hearth, and fill it with water. Several other large waterpots are also filled with water. Next morning, before sunrise, all the members of the family are anointed with cocoanut oil and bathed in hot water. About nine in the morning married woman waves a lamp round the face of all the men of the family who stand in a row. Each man puts some money or at least a betelnut in the lamp-plate. This lamp-waving is again repeated on the first day of *Kártik*. A newly married son-in-law is always invited to his wife's house for *Diváli*. He has to put 2*s*. (Re. 1) in the lamp-plate at the first waving and a bodice-cloth or *khan* at the second. On the first of *Kártik* he receives in return a waistcloth or a headscarf. Several dishes are eaten in honour of *Diváli;* the commonest are *sánnás* and *undás*. The thirteenth festival is *Kártiki Ekádashi* that is the eleventh day of the first fortnight of *Kártik* or November. The observances are the same as on the third festival, the *Ashádhi Ekádashi*. The fourteenth festival is the *Tulsi-lagna* or marriage of the *tulsi* or holy basil plant. On the evening of the twelfth day of the first fortnight of *Kártik* (November) the basil plant is worshipped in honour of the marriage of Tulsi with Vishnu. Parched rice or *churmurás* and pieces of cocoa-kernel are distributed. With the marriage of Tulsi the Hindu marriage season opens and from this day Kunbis begin to eat new tamarind, new *ávalás* Phyllantheus emblica, and new sugarcane.

The fifteenth festival is the *Makar Sankránt* on the twelfth of January or *Pausha*, the day on which the sun passes into the sign of Capricorn and begins to move to the north. There are no observances. But the Kunbis keep the day as a holiday, eating sweetmeats and occasionally animal food. The sixteenth festival is the *Shivarátra* or Shiv's night. This falls on the fourteenth

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day of the second fortnight of *Mágh* or January-February. The elders of the family fast, and if there is a Shiv's temple in the village they pay it a visit. The seventeenth and last festival is *Shimga* or *Holi*. The main day of the feast is on the full-moon of *Phálgun* or February-March. But small boys begin to keep holiday from the second day of the bright fortnight. As soon as they see the moon they begin to shout the names of the organs of generation. They also cry aloud and beat their mouths. In the Bombay Karnátak this feast is believed to be held in honour of Kám the god of love, who they say was burnt by Shiv. Festivities go on till the end of the bright fortnight. During the night boys and youths sit at the village cross or *chaváta* late at night singing obscene songs and gathering firewood and cowdung cakes.[1] They try to steal the cakes and firewood from their neighbours' yards, though stealing is not always easy as people are on the look-out and sleep in their yards. In the afternoon of the full-moon day after feasting on cakes the Kunbis go into the bushlands and cut a long pole, which is called the *holi*. Next morning the stump of last year's pole is dug out and the new pole is fixed in its place. A stone is worshipped at the bottom of the pole, and the head of each Kunbi family breaks a cocoanut before it. The wood and cowdung cakes, together with what remains of the last year's pole, are piled in a heap and set on fire. Then the people march through the village in bands throwing dust and filth at each other and return to their homes at midday. The pole is cut in the evening of the next full-moon day, leaving about three feet out of the ground.

Marátha Kunbis make pilgrimages to Yellamma's hill in the Parasgad sub-division of Belgaum and sometimes to Jotiba's hill in Kolhápur. They have a spiritual head or *guru*, who belongs to one of the ten sects of Gosávis, generally a Giri, a Puri, or a Bhárati. Of the Konkan Kunbis some have a spiritual teacher or *guru*, others have not. Those who have a spiritual teacher are called *guru-márgis* or teacher-followers. If a young Kunbi, whether a man or a woman, wishes to become the disciple of a *guru*, he goes to the *guru* either when the *mál* or garland ceremony is performed in honour of the dead, or he goes to the teacher's monastery on the eighth day of the *Navarátra*. The disciple presents the teacher with 3*d*. to 1*s*. (2-8 *as*.) in cash and a bottle of country liquor. The teacher tells the disciple to respect his teacher, to speak the truth, not to steal, not to dine if a neighbour has died and is not buried, and not to go on eating after the lights have gone out. Kunbis ask their teachers to dine with them and make them presents or *dakshina*. If a *guru* has no children a successor is adopted. Kunbis of both classes believe in witchcraft, sorcery, and soothsaying. The sorcerers and witches are said to belong to the Hatkar and other classes of weavers. Of late years cases of witchcraft and sorcery are said to be rarer than formerly, and faith in them is said to be passing away. The soothsayers are Bráhmans,

[1] The *chaváta* is the place where four roads meet, the chief haunt of spirits.

Ghádis, or Guravs, and the Kunbis have great faith in their powers of foretelling. When a person is sick or in difficulty, the village Bráhman or a Gurav is consulted. The Bráhman brings out his almanac and his bag of shells. He places the almanac and the shell-bag before him on a low wooden stool and the visitor lays three to seven pice (¾-1¾ *anna*) on the stool and bows. The visitor then explains his troubles and the Bráhman, bowing before the almanac and the bag, pours out the shells, which are twenty-seven in number, and divides them into three heaps. Each of these three heaps he divides by three, and answers in accordance with the numbers that are left over. Thus, if the remainder is 1, 1, and 1, the Bráhman says that the sick person will be well in fifteen days. If the remainders be 2, 0, and 1, he says that the sick person will not recover. Again certain Sanskrit verses tell that certain remainders represent certain stars or planets. If a sick or anxious Kunbi goes to consult a Gurav, the Gurav takes him to the village temple, where flowers, leaves, or grain are dipped in water and fixed on the body of the image. The Gurav burns incense before the god, and prays him, if a certain result which he names is to happen, to let a certain leaf or flower which he points fall. In some places, as in Chandgad and Bailur in Belgaum, some Guravs become possessed. When a Gurav into whose body the god enters grows old or diseased, he goes with his grown up sons or brothers and prays the god to cease coming into his body and asks the god henceforth to enter the body of some one else among those present. Then one of the number becomes possessed, and from that time he becomes the medium between the god and his worshippers. The days on which Guravs generally become possessed are New Year's Day in *Chaitra* or April, *Dasara* in October, *Diváli* in November, *Pádava* in *Kártik* or November, and the full-moon of *Mágh* or February. They also get possessed when the village is attacked by an outbreak of cholera or of small-pox. At such times the *desái, deshpánde, pátil, kulkarni,* and other village office-holders meet in the village temple, while the village Mhár stands in front of the god, outside of the temple, and red rice-grains and flowers are handed round. The Gurāv who is to be possessed stands in front of the god with a cane close beside by him. Another of the Guravs burns frankincense and lays the village sorrow or *gárháne* before the god. While he is speaking the Mhár now and then utters a longdrawn *Svámi* or Lord; and the others who are present repeat *Har Har,* that is Máhádev, and at the same time throw grains of rice and flowers on the Gurav who is to be possessed. As soon as the matter has been explained to the god the Gurav begins to shiver, moves to and fro, and takes the cane in his hand twisting it and lashing himself with it. Then he is asked a number of questions, and the villagers take such steps as he suggests for driving away the disease.

On the fifth day after the birth of a child a waterpot is filled with cold water and set on a low wooden stool in the lying-in room. A cocoanut is placed in the mouth of the pot and the pot is worshipped in the name of the goddess Satti or Satvái, that is Mother Sixth. A goat is offered, and the midwife, who is a Kunbi, a

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Musalmán, or a Goa Christian, is asked to dinner. Some Kunbis perform this ceremony on the night of the sixth instead of the fifth. They put the knife with which the navel-cord is cut under the mother's bed for ten days. Neither people of the house nor the midwife sit up all night on the *Satti* day, they place no writing materials for the goddess to write the fortune of the child, and call no Bráhman. On the eleventh day the mother is bathed and purified. On the twelfth day a dinner of sweet dishes is prepared and friends and relations are called. In the evening the child is laid in the cradle and given a name, the first letter of which is fixed by the village astrologer, who consults his almanac after being told the day and hour at which the child was born. Thus, if the astrologer says the name must begin with *A*, the head of the family suggests Ápána, Ákápa, Ánápa, Ápa, Ápu, or Átma, and the rest choose whichever of these names is most pleasant or most suitable. The hair both of boys and girls is cut on any day between the beginning of the seventh and the end of the twelfth month. The cut hair is thrown into a river without any ceremony being performed over it. The barber is given one day's food and from 1½*d.* to 6*d.* (1-4 *as.*) in cash. Among well-to-do Kunbis, when a boy is from twelve to fifteen years old, his father looks for a suitable girl of seven or eight. Among poor Kunbis boys are not married till they are twenty or twenty-five, and girls not before twelve or fourteen or even older, as there is no rule that a girl should be married before she comes of age. No ceremony is held when an unmarried girl comes of age. It is kept secret and the monthly sickness is not considered to bring ceremonial uncleanliness. If the boy's father approves of the girl he settles the amount to be paid to her father in the presence of some respectable members of the caste. This present, which is sometimes partly in cash and partly in grain but is generally in cash, varies from £2 to £3 (Rs. 20-30) and is called *dyája.* The surname and badge or *devak* of each of the families must be ascertained as no marriage can take place between families who have the same badge.

Soon after this on a day chosen as lucky by the Bráhman priest the boy's father and mother, with a few neighbours, go to the girl's house with betelnut and leaves, turmeric and red-powder, sugar, a robe and bodice, and a silver girdle or anklets. At the girl's house, a party of men and women have assembled in whose presence the girl is dressed in the robe, bodice, and ornaments. The turmeric and red-powder are given to all the married women present, and sugar and betelnut are handed to all. This ceremony is called *vida-ghálane* or the distribution of betel-leaves. It confirms the marriage contract and the ceremony may take place on any subsequent day. The fathers of the boy and girl go together to a Bráhman priest and ask him to name the marriage day. A week before the day preparations are begun. The boy's father pays the father of the girl the fixed *dyája* or dowry. Two or three days before the wedding day, in the presence of the Bráhman priest, the boy is anointed with oil and covered with turmeric, and Ganpati worshipped by the boy's father. On the right side of the outer door of the house a mango pole is set up and rubbed with turmeric

and red-powder, frankincense is burned before it, and two betel-leaves and one betelnut are laid on the ground in front of it. This is called *devakácha khámb* or the guardian-pillar. An earthen jar or *kara* is brought from the potter's, for which he receives a day's food or *sidha* and five copper pice (1¼ *anna*). Then the priest prepares ten strings or *kankans* with a piece of turmeric and a mango leaf fastened to each. Five married women rub the bridegroom with oil and turmeric and bathe him. When the bridegroom has been bathed, five or six men and one or two married women with five of the ten strings and such of the oil and turmeric as remain over, go with music to the bride's house. The bride is seated on a low stool, and in the presence of five married women has her lap filled with a cocoanut, rice, dates, plantains, lemons, betelnuts, a comb, and a box of red-powder. Then the bride is rubbed with oil and turmeric and bathed. Of the five strings which have been brought from the bridegroom's house, one is tied to a pestle in the bride's house; a second to the guardian-pillar which has been set at the door of the marriage-booth; and a third is wound round a small earthen pot, *kalash* or *kara*, which, with a hole in its side, has been spotted with lime, and its mouth closed by a cocoanut. The two remaining strings are kept for the wedding. The bridegroom's party, after a dinner of cakes and sugared milk, called the turmeric-dinner or *haladiche-jevan*, return to the bridegroom's house. Next day a booth is set up in front of the bridegroom's house and a dinner of sweetmeats called the *deva-jevan* or god's dinner is given. When the dinner is over, some friends and relations dress the bridegroom in a waistcloth, an over-waistcloth, a long coat, and a headscarf. A marriage-crown or *báshing* made of pith is fastened to his forehead and a dagger is placed in his right hand. Of the five strings which were received from the priest, one is tied to the earthen jar, one to the mango post, a third to the dagger, and the two others are taken to the bride's house. Then the bridegroom, with his father and mother and a party of male and female friends and relations, leaves the village at an hour fixed so that they may reach the bride's house shortly before the wedding hour. Without waiting at the border of the bride's village, they at once go and sit in a temple or other public place and send word to the bride's father. When everything in the bride's house is ready, a few married women go to where the bridegroom is sitting and take the robe and ornaments brought for the bride and return to her house. When the bride is dressed in her new robes a few men and women go with music to escort the bridegroom and his party to the bride's house. The bridegroom is seated on a low wooden stool under the booth. A curtain is held before him by two Bráhman priests and the bride is brought from within the house and made to stand beyond the curtain facing the east. Then the bridegroom rises and stands facing the west. The priests from both the bride's and bridegroom's houses then begin to repeat the lucky verses and grains of red rice are given to all the guests. When the verses are over the priests shout out, Take care, *Sávadhán*; the curtain is dropped; and the guests throw the red rice grains over the heads of both the bride and bridegroom. The bride then throws a garland of flowers round the bridegroom's neck

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and the bridegroom throws a garland round the bride's neck. Of the two sacred strings brought by the bridegroom's father one is tied to the right wrist of the bridegroom and the other to the right wrist of the bride. Of the two strings that were formerly left in the bride's house one is tied to her father's right wrist and the other to her mother's. After this, if it is customary with the bridegroom's family, a sacrificial fire or *hom* is kindled and worshipped. Then the skirts of the bridegroom's and bride's robe are tied together and they bow before the bride's family gods; the bridegroom offering a new cloth or a rupee in cash which becomes the property of the family priest. After this, betelnut and leaves are distributed to the village gods and to the hereditary village officers and others who attend the wedding. Then the bride and bridegroom are seated side by side and the village officers touch their brows with red rice, place betelnut and leaves in their hands, and wave a copper coin (¼ *anna*) round their faces to take away the evil eye. The coin is afterwards given to the village Mhár. Then friends and relations touch the brows of the young couple with red rice, place betelnut in their hands, wave a copper coin round their faces, and present them with rings or with two or four *anna* pieces. The bridegroom's father gives the Bráhman priest 2*s*. to 10*s*. (Rs. 1-5), and the bride's family treats the company to a dinner of sweetmeats. After the dinner is over the whole company escort the pair to the house of the bridegroom's father, a ceremony which is known as the house-filling or *ghar-bharani*. When this procession reaches the bridegroom's house a measure of rice filled to the brim is laid on the threshold. Before she enters the house a lamp with five lighted wicks is put in the hands of the bride. The bridegroom's sister stops the way and does not let him pass until he promises to give his daughter in marriage to her son. In passing through the door the bride oversets the measure of rice with her right foot. The spilt rice is gathered into the measure, and if the measure is as full as before, the bride is considered lucky. After bowing before the family gods,[1] the bride and bridegroom are seated together and a new name is given to the bride. When this over the people are presented with betelnut and leaves, and rice thrown over the heads of the newly married pair. The father of the bride gives one or two grand dinners and sweetmeat parties. Afterwards, generally on the fifth day, the strings are loosened from the wrists of the bride and bridegroom and the last of the wedding ceremonies is over. Among Marátha Kunbis child marriage, widow marriage, and polygamy are allowed. Among Konkani Kunbis widow marriage is not allowed. There are no traces of polyandry.

When a married Kunbi girl comes of age no special ceremony is observed. She is seated by herself for three days and after that is presented with a new robe and bodice and a small dinner is given to the castewomen. When she becomes pregnant for the first

[1] In bowing before the family gods the worshipper generally raises his joined hands to the brow and bends four times till the brow is between the heels. The old and strictly religious sometimes throw themselves full length on the ground before the gods; the younger and less religious content themselves with raising the joined hands to the brow.

time, in the fifth or seventh month, her lap is filled by an elderly married woman of the house with rice grains, a cocoanut, lemons, plantains, dates, a piece of kernel, betelnut, and betel-leaves, and she is presented with a new robe and bodice both of them green, and a small dinner is given to friends and relatives.

Kunbis bury the dead. They prepare no place to lay out the dying person, and leave him to breathe his last in any part of the house where he may happen to be. Two or three persons go to the burying ground and dig a grave. When the bier is ready the dead body is washed with hot water, laid on the bier, covered with a white sheet, tied with a string, and carried by the four nearest relations on their shoulders. The bearers do not repeat any words as they go to the grave. A married woman is dressed in a white robe by married women. Her brow is marked with red-powder, and her lap is filled with a cocoanut and bodice, and she is laid on the bier. The women accompany the body wailing and beating their breasts. There is no fire and no music. The bearers stop on the way to change shoulders, but do not pick up a stone of life or *jiv-khada* or make a small heap of pebbles. On reaching the burying ground three or four copper coins are laid near the grave and the body is lowered and buried. The Mhár takes the coins. No other ceremony takes place at the grave and nothing is done at the house except that a light is kept burning for ten days. They do not place food or water near the tomb or at the house for the spirit of the dead. They make no presents to Bráhmans or other beggars in the name of the deceased, neither do they give away the deceased's clothes. They do not inquire to see into what animal the spirit has gone. Neither the *guru*, nor a Bráhman, nor the potter, takes any part in the burial ceremony. On the eleventh day the family priest goes to the mourner's house with water. The sons of the deceased or the chief male mourners have their heads shaved, except the top-knot, and their faces including the moustache, and a sacrifice is performed. The priest then gives all the mourners water to drink and sprinkles it through the house. The priest is either given a cow or four to ten shillings in cash. Soon after being purified by the priest, on the thirteenth day after the death, or, if they are too poor, at any later date, most Kunbis pacify the spirit of the dead by hanging a garland, a ceremony which is known as the *mál lávne* or garland-hanging. All followers of a *guru* or religious teacher must hang the garland. Those who have not become followers of a religious teacher may hang the garland and then be initiated by the teacher. Two or three days before the Kunbi visits his teacher and tells him he is going to hang a garland. The teacher asks him to bring ten or fifteen cocoanuts, the same number of plantains and dates, half a pound of betelnut, fifty betel-leaves, half a pound of cocoa-kernel, half an ounce of camphor, a few fragrant frankincense sticks, a goat, a bottle of country liquor, and a waist-cloth and headscarf if the dead was a man, and a robe and bodice if the dead was a woman. On the appointed day, after supper, at about eight, the teacher and those who have received or intend to receive advice at the ceremony meet in a room. A space six feet

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HUSBANDMEN.

Kunbis.

long by ten feet broad is smeared with cowdung, a grass mat or *dáli* is spread on the space, and on the mat a folded blanket is laid filling a space about two feet square. A new kerchief is spread on the blanket, and on the kerchief some rice grains are strewn and on the rice a copper waterpot full of cold water is set. This pot is spotted with sandal and red-powder, and in the pot from two to five copper coins (½ - 1¼ *as.*) and some betel leaves are put and a cocoanut is laid on the top. Three or four sticks of any kind, about four feet six inches long, are set up and their ends tied, and from the knot a wreath of flowers is hung over the pot. The teacher or Gosávi sets all the fruits and the bottle of liquor before the pot, and worships it in the name of the dead, and all present hold some grains of rice in their hands. The teacher then sits at the left corner, with his face to the east, and the goat is made to stand in front of the pot. The teacher worships the goat with sandal powder and flowers, and whispers in his ears that he is to be offered to the soul of the dead. On this the people throw rice grains on the pot, place cocoanuts before it, prostrate themselves before it and the teacher, and sing songs. Afterwards the goat is killed and the teacher begins to give advice to his new followers. A dinner of mutton is prepared and liquor is served, and the feasting goes on till near daybreak. There is no music and no merriment, and even if the death happened on an unlucky day no Kumbhár or potter is brought to tell what is wanted before the dead will be at rest.

The Kunbis have a fairly strong caste organization. In some places ordinary social disputes are settled by a committee of the caste. Such serious questions as when a widow becomes pregnant or a man eats with a caste with whom he is forbidden to eat, are referred to the *svámi* or religious head of Sankeshvar. In other places the headmen settle social disputes. The Kunbi headmen, among whom one of the chief is the Desái of Jamboti, are hereditary. Disobedience to a caste decision is punished by loss of caste. Of late there has been no change in the caste authority. The teacher or *guru* has no voice in settling social disputes. Kunbis do not send their children to school, nor do they take to new pursuits. They are rather a falling class.

Lamáns.

Lama'ns, returned as numbering 976, are found over the whole district, especially in Parasgad, Chikodi, Bidi, and Gokák. They say they are Rajputs and that they came from Gujarát about two hundred years ago, and that their relations still hold land in Gujarát. They are different from Vanjáris. They are divided into Choháns, Jhálods, Ráthods, and Parmárs, and except these clan names have no surnames. They eat together. They observe the Rajput rule against intermarriage of families of the same clan name. The four clans intermarry, except that Ráthods do not marry with Jhálods, nor Parmárs with Choháns. The Lamáns are fair, tall, and strong, generally with high features. Their head hair is dark and the men wear the top-knot, moustache, and whiskers. Their home tongue is Gujaráti. They are clean, hard-working, honest, even-tempered, sober, and hospitable. The women are hardworking and well-behaved. They till the land, but without

much skill or labour. They sell firewood, which they cut in the bush-lands, and sell at ¾*d.* to 4½*d.* (½ - 3 *as.*) a headload. They own pack-bullocks which they use for carrying grain and sell salt which they bring from the Konkan. While the main body of the caravan with the women and children and loaded cattle move slowly, a band of the able-bodied sometimes leave them, travel quickly to a distant village, commit a robbery, and rejoin the caravan with the booty. They also join the Korvis in stealing cattle, and are accused of kidnapping women and children and of issuing false coin. Some of them, who are professional robbers, disguise themselves as carriers and waylay travellers, rob, and sometimes strangle them. They live outside of villages in clusters of square huts three or four feet high with mud walls and thatched roofs. They leave their cattle in the open air both by night and day. They eat fish and the flesh of fowls and goats, drink liquor, and smoke tobacco. Their staple food is Indian millet and vegetables. The men wear a turban, a short coat, and a pair of breeches or a waistband, and sometimes shoes; and the women, a petticoat and an openbacked bodice. They cover their arms from the wrists to the elbows with circles of ivory or horn costing 6*d.* to 1*s.* (4 - 8 *as.*), and their ears with tin rings costing 1½*d.* to 3*d.* (1 - 2 *as.*) hung with silk knobs. They braid their hair and allow it to hang down their backs with two or more silk knobs at the end. A feast is held on the birth of a child and the child is named by its near relations. On the fifth day the goddess Páchvi is worshipped and a feast is given to near relations. At marriages the boy's father gives the girl's father £4 (Rs. 40) in cash and three bullocks. If he is unable to pay this amount the bridegroom has to serve his father-in-law for two or three years. Their priests are Deshasth Bráhmans, who unite the hands of the boy and girl and enjoin them to be true to each other. For this service the priest is paid 2*s.* 6*d.* (Rs. 1¼) and sometimes more. They allow widow marriage and polygamy, but not polyandry. A younger brother marries his elder brother's widow, but an elder brother is not allowed to marry a younger brother's widow. They bury their dead and give caste dinners on the third, twelfth, and thirteenth days after death. At these death-dinners no animal food is eaten. They mourn thirteen days. Their family goddesses are Tulja Bhaváni, Durga Bhaváni and the god Báláji, of whom almost every family has images. No animal food is ever eaten in feasts in honour of Báláji. Their headman or *náik* settles social disputes. Owing to the opening of cart roads across the Sahyádris the pack-bullock traffic has of late years suffered severely. They are now a poverty-stricken class. They do not send their boys to school.

HUSBANDMEN.
Lamáns.

Lona'ris, or SALT-MEN, with a strength of 608, are found in Belgaum, Chikodi, Athni, and Gokák. They are divided into Mith Lonáris or salt-sellers and Chune Lonáris or cement-makers, who eat together but do not intermarry. Their home speech is Kánarese, but they look like Kunbis, the men wearing the topknot, moustache, and whiskers. They live in small houses with walls of mud and tiled roofs. They rear cows, buffaloes, bullocks, asses, and dogs. Their staple food is Indian millet and vegetables, but they eat the

Londris.

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HUSBANDMEN.

Lonáris.

flesh of goats, sheep, fowls, partridges, and pigs. They drink to excess and smoke both tobacco and hemp-flower. They feast their caste-men at the time of marriage. They are careless and untidy in their dress. The men wear a waistcloth, a headscarf or *rumál*, a shirt, and a shouldercloth; and the women a shortsleeved bodice and a robe whose skirt is not passed back between the feet. The women mark their brows with red-powder or *kunku* and wear glass bangles and the lucky necklace *mangalsutra*. Except the married woman's bangles and necklace neither men nor women wear ornaments. They are hardworking, hospitable, and well-behaved. The Mith Lonáris or salt-sellers make nitre or *sor-mith* and work as husbandmen. The Chune Lonáris or cement-makers make and sell charcoal, carry stones on asses, and sell firewood. Their women help the men in their work. They respect Bráhmans and call Karhádás or Deshasths to conduct their births, marriages, and deaths. They worship the ordinary Bráhmanic gods and have images of Khandoba and Yellamma in their houses. They keep the regular Hindu holidays, the chief of which are *Shimga* in March, *Yugádi* in April, *Dasára* in October, and *Diváli* in November. They have no religious head or *guru*, and believe in soothsaying and in lucky and unlucky days. Their customs scarcely differ from Kunbi customs. They allow widow marriage and bury the dead. They are bound together as a body and settle social disputes at meetings of the men of the caste. They are a poor class.

Maráthás.

Mara'tha's are returned as numbering 119,300 and as found all over the district. They have come into the district from Sátára and other parts of the Deccan. Several of the higher Marátha families claim, and probably with right, a strain of Rajput or North Indian blood. Among these may be noticed the Pavárs who claim connection with the Rajput Pavárs or Parmárs, the Ghádges, Shirkes, Jádhavs, and Bhosles. The handsome appearance and martial bearing of many of the higher families support their claim. They wear the sacred thread and are careful to perform the regular Hindu observances. At the same time no line can be drawn between them and the cultivating Marátha Kunbis in whom the strain of northern blood is probably much weaker. One subdivision of Maráthás is the Akarmáshes or eleven parts, that is one part short, also called Shindes, a term applied to the illegitimate offspring of the mistresses of Bráhmans or Maráthás. Their caste is that of the mother, and various privileges are withheld them. Cultivating Maráthás are called Kunbis or Kulvádis. The Maráthás have no objection to dine with them, but they do not as a rule intermarry. There is no objection to the son of a Marátha marrying a Kunbi's daughter, and occasionally the daughters of poor Maráthás are given in marriage to a rich Kunbi. Shindes try to get Marátha girls as wives for their sons, and when they are well-to-do succeed. The son then calls himself a Marátha, and if he is a rich man he passes as a Marátha without difficulty. A Marátha of good family so far admits the Kunbi's claims to equality that he considers him higher than the Shindes. The Maráthás are hardworking, strong hardy, and hospitable, but hot-tempered. As soldiers they are

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Population.
HUSBANDMEN.
Maráthás.

brave and loyal. The men wear the top-knot, the moustache, and whiskers. Their home speech is Maráthi, but they know Kánarese and Hindustáni and a few of them English. They are landholders, husbandmen, pleaders, traders, labourers, soldiers, writers, messengers, and servants. The houses of the well-to-do are large and roomy, while those of the poor are little better than huts. The house of a well-to-do Marátha has four or five rooms, one for cooking, another for storing grain, and the rest for bed-rooms. They have front verandas, which serve as reception and sitting rooms, and the wings as cattle sheds. The Marátha's staple food is millet bread, rice, and a liquid preparation of split pulse or *dál*. They use milk in large quantity and occasionally eat fish and flesh, and drink liquor.

Some of the men dress like Bráhmans and the gentry or *jahághirdárs* and families of rank or *sardárs* wear trousers, a tight-fitting coat, and a three-cornered turban worn tilted up over the right ear of twisted cloth about a foot broad and a hundred feet long with ends of gold. Poor Maráthás wear a *rumál* or headscarf, a blanket to cover the shoulders, and a waistcloth wrapped round the middle. A rich Marátha woman dresses like a Bráhman woman in a long robe with the end drawn back between the feet and a bodice with short sleeves and a back. They generally wear a number of ornaments. The poor dress like the rich, but in coarse fabrics and with ornaments of silver, brass, or zinc. On the fifth day after the birth of a child, five little girls are feasted in honour of the goddess Satváí. On the thirteenth day they lay the child in a cradle and name it. On the day before a marriage the boy and girl are rubbed with turmeric at their own houses. A feast is held and the *gondhal* ceremony is performed. In the third and the seventh month of her first pregnancy a woman is presented with a bodice and robe. Lines with red-powder or *kunku* are drawn on her feet, turmeric is rubbed on her body, and a feast is given to relations and friends. In the evening the woman is richly dressed and ornamented, and with her husband is seated in the midst of a crowd of relations and friends. Two married women rub with red-powder the brows of the husband and wife and wave lighted lamps before their faces, while the women guests sing songs. The wife repeats her husband's name in a verse, adorns him with flowers, and rubs his body with scented powder and oil, daubs his brow with sandal, offers him a packet of betelnut and leaves, and again repeating his name in a couplet bows before him. The husband then adorns his wife with flowers, rubs her brow with red-powder, and repeats her name in a couplet. A couple of married women then wave lights in front of the faces of the husband and wife and the guests retire, but not till each of the women repeats her husband's name in a couplet. They bury infants, and all except the very poor burn persons of mature age. The chief mourner shaves his head except the top-knot and his face except the eyebrows, and tying a piece of gold with the hair burns it on the funeral pyre. They mourn ten days, and on the twelfth and thirteenth perform ceremonies in honour of the dead, when the castefellows are feasted and uncooked rice or *shidha* is

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HUSBANDMEN.
Maráthás.

given to Bráhmans. The higher Maráthás do not allow their widows to marry, but the poor do. The Maráthás are religious and believe in the usual Hindu gods and in their sacred writings. Their chief gods are Vishnu and Shiv. Most of them have no house deities, but a few keep images of Khandoba and Amba Bhaváni. They show great respect to Bráhmans, and employ them as their priests. They keep all Hindu fasts and feasts, and some of them wear the sacred thread or *jánva.* They fast on *Rámnavami* in April, the Mondays of *Shrávan* in August, and on the *Ekádashis* of *Áshádh* and *Kártik,* July and November. On the new-moon of *Bhádrapad* or September, during the *Pola* festival, bullocks are decorated with flower garlands and wreaths and painted red, especially the horns, and paraded round the town or village with great show and merriment. The right to have the leading bullock in the procession is keenly prized and is generally enjoyed by the headman of the village. When the procession returns to the village cross or *chávdi,* the village priest applies red-powder to their brows and is presented with money. In the evening every family gives as rich a feast as they can afford. They have a caste community and settle social disputes in accordance with the opinion of the majority of the castemen. They send their boys to school and take to new pursuits. Except husbandmen and labourers, who have to borrow to meet special expenses, they are in easy circumstances.

Mith-gávdás.

Mith-ga'vda's, or SALT-MEN, with a strength of twenty-four, are found in Chikodi only. They seem to be of Marátha origin. They came into the district from Vengurla and Shirvada, but when and why is not known. They have no subdivisions. Their surnames are Cholán, Jádhav, and Shinde; families bearing the same surnames cannot intermarry. They look like Kunbis and speak Maráthi in their homes. They live in small houses with walls of mud and tiled roofs. They rear cows, buffaloes, and bullocks. They are temperate in eating and drinking, and their every-day food is *jvári* or *náchni* and rice. They are not good cooks and eat fish, crabs, and the flesh of sheep, goats, and fowls. They drink both country and foreign liquor and smoke tobacco. They give feasts to their castemen during marriages and on the anniversaries of deceased ancestors. The men wear a waistcloth, a headscarf or *rumál,* a shirt, and a shouldercloth. The women wear a shortsleeved bodice and a robe whose skirt they draw back between the feet. The men's ornaments are, the earrings called *bhikbáli* and the bracelet *kada*; the women wear the earrings called *bugdis, bális,* and *káps,* the nose-ring called *nath,* the necklaces called *mangalsutras, saris,* and *putlis,* the armlets called *vákis* or *cholbandis,* and the bracelets called *pátlis, vales,* and *kanganis.* Neither men nor women are neat or clean in their dress and they have no special liking for gay colours. They are hardworking and sober, but hot-tempered. Some of them are landholders and some peasant-holders, but none of them are skilful husbandmen. Their women help them in their work, and also by selling milk, butter, and curds. They are poor, many of them in debt. They have little or no credit and have to pay twenty-four per cent of interest. They worship the ordinary Bráhmanic gods and show special reverence to Mahádev. Their house god is Ravalnáth. They

HUSBANDMEN.

Mith-gávdás.

respect and call Karhádas to conduct their birth, marriage, puberty, and death ceremonies. They keep the regular Hindu holidays. They fast on the *Áshádhi Ekádashi* in July and on the *Kártiki Ekádashi* in November, and undertake no pilgrimages. They believe in sorcery and in lucky and unlucky days, and consult ordinary Bráhmans at the time of birth, marriage, puberty, and death. Their customs do not differ from those of Maráthás. They allow widow marriage and bury their dead. They are bound together as a body and their social disputes are settled at meetings of the men of the caste. They do not send their boys to school or take to new pursuits. They are a poor class and in debt.

Radis.

Radis, with a strength of 6290, are found over the whole district except Khánápur and Belgaum, and are most numerous in Gokák. They are divided into Matmat Radis and Pakpak Radis, who eat together but do not intermarry. They are strong and dark, the men wearing the topknot and moustache. They are hardworking, honest, thrifty, and miserly. They are husbandmen, graindealers, and money-lenders, and enter Government service as messengers. They rear cows, buffaloes, horses, and other domestic animals. Their houses are like those of ordinary Hindus, one or two storeys high. They do not eat fish or flesh or drink liquor. Their staple food is rice, Indian millet bread, and vegetables. Their holiday fare is sweetmeats and other rich dishes. The only peculiarity in their way of eating is that the Pakpaks set a low wooden stool under the plate from which they eat. They do not differ in their customs from Kunbis, and allow widow marriage. They bury the unmarried and burn the married dead. In religion the Matmats are Vaishnavs and rub their brows with sandal and red-powder. The Pakpaks are Shaivs, rub their brows with ashes, and wear the *ling*. The Matmats' priests are ordinary Bráhmans and the Pakpaks' are Jangams or Lingáyat priests. Both divisions observe the ordinary Hindu holidays. They call their headmen *katimaniyavars* and leave all disputes to their decision. A few send their boys to school. They are a well-to-do class.

Rajputs.

Rajputs are returned as numbering 2697. They are scattered all over the district but are chiefly found in large villages especially in Parasgad and Chikodi. They state that they have been long settled in the district and their forefathers kept Marátha and other lowcaste women. The offspring of these mixed marriages, who are scattered all over the district, call themselves Rajputs and keep some of the customs of their fathers. A few have kept relations with Rajputana. Among them are representatives of several tribes, Ahirs, Bahiriyás, Báris, Gardiyás, Korachmalás or Koris, Kohárs, Lads, Louiyas, Muráis, and Pasis. Families belonging to these different tribes neither eat together nor intermarry. Some of the families of purer descent belong to the Chandrágan, Gárga, Káshap, Raghuvanshi, and Bisen *gotras* or family stocks. Families belonging to the same *gotra* cannot intermarry. Besides the division into tribes who neither eat together nor intermarry, and into family stocks or *gotras*, the Rajputs are distinguished by surnames, the traces of old tribal or clan distinctions which so far correspond to family

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Rajputs.

stocks or *gotras* that families must marry into families with other surnames. The chief of these surnames are Povár, Chandel, Rána, Bhidáriya, Maidpuri, Chohán, Dháránagari, Kashvai, Solanki, Háda, and Ráthod. They are larger and more strongly made than other Belgaum Hindus, but with a coarser skin and less intelligence than Bráhmans. Some men shave the head except the top-knot; others let the whole head hair grow. All wear the moustache. Some wear whiskers and no beard, and others wear both beard and whiskers; and some grow a tuft of hair over each ear. Women wear the hair tied in a knot on the back of the head but do not deck it with flowers. Their home tongue is Hindustáni; most of them live in clean and neat houses two storeys high with walls of brick or mud and tiled roofs. They eat Indian millet or *jvári* bread, rice, pulse, and vegetables. Their pet dishes are sugared milk or *básundi* and wheat cakes or *puris*. They give caste feasts during marriages and holidays. They eat fish, crabs, fowls, and the flesh of sheep, goats, and game on holidays and whenever they can afford it. Most Rajputs drink no liquor. A few take a little on holidays and other great days and others daily, but not to excess. Their dress does not differ from the Kunbi dress. Both men and women are neat and clean in their dress. Some of the women wear large gold noserings or *naths* about a foot round. To ease the nostril of its weight the ring is chained to the hair over the left ear. Other women wear a nosering only a little larger than that used by Kunbi women. Married women wear the nosering,[1] ear-rings,[2] the lucky necklace *mangalsutra*, and other neck ornaments. They wear gold, silver, and glass wristlets, silver anklets or *painjans*, and a silver ring on each toe. Widows are not allowed to wear the lucky neck-thread or *mangalsutra* or glass bangles. The men hang a gold coin or *mohor* round their neck and wear a necklace of the *rudráksha* beads sacred to Shiv. They wear a gold armlet or *pochi*, and gold wristlets or *kadis*. They are fond of gay colours. Except that it is costlier, their holiday dress does not differ from their every-day dress. They are clean, neat, sober, thrifty, and hardworking, but not very agreeable or hospitable. They are landholders, over-holders, peasant-holders, and under-holders. Some are only field-labourers. Some, but not all, are skilful husbandmen growing garden and other rich crops. The women and grown up children of the poorer families help the men in the fields; but well-to-do women do not appear in public or work in the fields or on the roads. Very few of them are traders or craftsmen. Some of them make and sell sweetmeats and others are cattle-keepers and milk-sellers. A few are in Government service as watchmen, constables, revenue messengers, clerks, and soldiers. A few are moneylenders. Among them a boy begins to earn his living at about fifteen. Most of them are in good condition. Some are in debt due to marriage and other special expenses. They have credit and can borrow at about eight

[1] There are two ways of wearing the nosering. Some wear it in one of the nostrils, others bore the centre cartilage of the nose and the ring hangs on the upper lip.

[2] They bore about ten holes in each ear in which they wear gold rings set with pearls.

or nine per cent a year. They are Shaivs by religion, worshipping all Hindu gods but chiefly Mahádev. They have copper, brass, silver, and gold images of Mahádev, Vishnu, Ganpati, Máruti, and Devi in their houses. They show much respect to their priests who are the ordinary village Bráhmans. They require the help of a Bráhman at naming, threadgirding, marriage, and death. They keep the regular Hindu holidays, and make pilgrimages to Gokarn, Rámeshvar, Benares, Dwárka, Mathura, Allahabad, and Triveni. Their spiritual guide is Shankaráchárya of Sankeshvar. They believe in sorcery, witchcraft, and soothsaying, and consult wizards and astrologers when sickness or misfortune overtakes them. Rajputs claim to keep all the sixteen ceremonies or *sanskárs* but some perform only *páchvi* or the ceremony on the fifth day after birth, naming, marriage, puberty, and death. They wear the thread only at marriage time. Child marriage and polygamy are allowed, but widow marriage is forbidden and polyandry is unknown. They are bound together as a body and their social disputes are settled by the majority of the adult male members. Some send their children to school, but girls are removed as soon as they are married or reach the age of twelve. They are ready to take to new pursuits and on the whole are a steady and prosperous class.

Tila'ris, or ÁDI BANAJGERS, with a strength of 5570, are found only in Belgaum and Chikodi. They have no subdivisions. Their commonest surnames are Ningmudri and Sankpál. The names in common use among men are Bassapa and Mallápa, and among women Lingava and Yellava. Their home speech is Kánarese. They look like Lingáyats. The men wear the top-knot and moustache, and the women tie their hair in a knot behind the head but do not deck it with flowers or mix it with false hair. They live in small houses with walls of mud and tiled roofs, and keep cows, bullocks, and buffaloes. Their staple food is Indian millet, pulse, and vegetables. They are not good cooks and almost their only feasts are on marriage occasions. They eat neither fish nor flesh and drink no liquor. The men wear a waistcloth, a headscarf or *rumál*, a shirt, and a shoulder-cloth; and the women, a shortsleeved bodice and the robe without passing the end back between the feet. The men's ornaments are the earrings called *bális*, the armlets called *kadás*, and the waistchain called *kadadora*; the women's ornaments are the earrings called *bugdis* and *bális*, the nosering called *moti*, the necklaces called *saris*, *tikás*, and *mangalsutras*, and the bracelets called *pátlis*, *cholbundis*, *kanganis*, and glass bangles. Both men and women wear a *ling* in an oblong silver box hung round the neck or tied round the right arm near the shoulder, or, among the poor, tied in the turban. The sect-mark which is worn both by men and women is a level streak of white ashes. They are neat, clean, hardworking, honest, and sober, but not orderly. They are husbandmen and milk-sellers and their women and children help them in weeding and sowing. Their family priest is a Jangam and they do not respect Bráhmans or call them to their ceremonies. They keep the regular Hindu holidays and fast on *Shivarátra* in February. They have the greatest respect for Shiv and their house god is Malaya. They do not go on pilgrimage

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HUSBANI MEN. *Tilaris.*

and have no teacher or *guru*. They believe in lucky and unlucky days, numbers, sights, and events, for which they consult the Jangams. Of the sixteen sacraments or *sanskárs* they keep five, birth, marriage, puberty, pregnancy, and death. They name the child on the thirteenth day and feast Jangams and castefellows. Before marriage they rub the boy and the girl with turmeric and oil and the Jangams conduct the marriage ceremony by throwing rice grains over the couple's head and repeating verses. After being handed betelnuts and leaves the guests retire. On the following day they feast Jangams and castemen and the marriage is over. They allow widow marriage and bury the dead. Before the body is taken out of the house a dinner of buns and boiled milk is given and alms are distributed among the Jangams. The body is seated on a wooden frame covered with flower garlands, and with music is carried to the burial ground. The only sign of mourning is that for three days the relations of the dead are considered impure. They are bound together as a body and their social disputes are settled at mass meetings of the adult male members of the caste. They do not send their boys to school and take to no new pursuits. They are a steady class.

CRAFTSMEN.

Craftsmen include sixteen classes with a strength of 60,050 or 7·58 per cent of the Hindu population. The details are:

BELGAUM CRAFTSMEN.

CLASS.	Males.	Females	Total.	CLASS.	Males.	Females	Total.
Badgis ...	2097	1990	4087	Otáris ...	32	45	77
Ghánigerus ...	2810	2908	5718	Panchóls ...	5092	4828	9920
Ghisádis ...	37	40	77	Parvegárs ...	270	293	563
Hatkárs and Jádars ...	1804	1743	3547	Sális ...	6540	6227	12,767
Jingars ...	274	260	534	Shimpis ...	1908	1861	3769
Kásárs ...	109	103	212	Sonars ...	2079	1952	4031
Kumbhárs ...	2022	1979	4001	Uppars ...	4278	4275	8553
Lohárs ...	1166	1028	2194	Total ...	30,518	29,532	60,050

Badgis.

Badgis, or CARPENTERS, are returned as numbering 4087 and as found in large villages all over the district. They say that they are the descendants of one of the five sons of Vishvakarma, the world-builder. They are divided into Pancháls or Karnátaks, Maráthás, and Konkanis. The last two eat food cooked by Pancháls, but Pancháls do not eat food cooked either by Maráthás or by Konkanis. None of the classes marry with the others. The Maráthás and Konkanis are believed to have come from Ratnágiri, Sávantvádi, and Goa, and the Pancháls from the Karnátak. They are of middle height, fair, regular-featured, and rather slightly made. The men shave the head and face except the topknot and moustache. The Pancháls' mother-tongue is Kánarese, and the Maráthás and Konkanis speak Maráthi. They live in houses with walls of mud and tiled roofs. The men wear a headscarf or *rumál*, a waistcloth, a shouldercloth, and a coat or waistcoat. Their women dress like Kunbi women, and do not draw back the end of the robe. They are hardworking, hospitable, and intelligent, but extravagant and not honest. They earn their living as carpenters, blacksmiths, and cultivators. Except a few in Belgaum and one in Kittur in Sampgaon,

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they are not trained to handle European tools. The following are the names and prices of their chief tools: the adze or *báchi*, costing 3*s.* to 4*s.* (Rs. 1½-2); the chisel or *uli*, costing 9*d.* to 1*s.* (6-8 *as.*); the saw or *karangas*, costing 1*s.* to 14*s.* (8 *as.*-Rs. 7); the plane or *uchgorada*, costing 2*s.* to 3*s.* (Rs. 1-1½); the borer or *hidsál*, costing 1*s.* (8 *as.*); and the file, costing 4½*d.* to 3*s.* (3 *as.*-Rs. 1½). They make tables, chairs, boxes, and cupboards, and earn 4½*d.* to 1*s.* (3-8 *as.*) a day. Youths do not begin to work regularly till they are between sixteen and eighteen. They buy wood from timber merchants who bring it from Sávantvádi and Kánara. They buy iron from local Márwár Vanis. Very few of them have capital and they do not keep ready-made articles in store. There is nothing particular either in their houses or dress. The staple food of the Badgis is millet and rice, but except the Panchále, they eat flesh and drink liquor. They work from morning to lamplight. A Badgi never dines until he has bathed, said his prayers, and worshipped his house gods. Their women mind the house and do not help the men in their work. Panchále perform the thread ceremony of their boys before they are ten years old, the ceremony costing £1 10*s.* to £3 (Rs. 15-30). Girls are married before they come of age and the marriage expenses vary from £3 to £20 (Rs. 30-200). Widow marriage is allowed, but women who marry again are not held in much respect. If the husband agrees the wife is allowed a divorce and is at liberty to form a second marriage. The Badgis including the Panchals either burn or bury the dead; those who can afford it burn. They keep all Hindu fasts and feasts. The men rub their brows with sandal-powder, and the women, excepting widows, with vermilion. Their chief gods and goddesses are Kálamba, Lakshmi, Khandoba, and Jotiba. Their family gods are Ravalnáth, Malhár, and Yellamma. The Panchále have their own caste priests, who eat and intermarry with them. The Maráthis and Konkanis employ the ordinary Deccan and Konkan Bráhmans. The Panchál Badgis worship the goddess Lakshmi.[1] Her image, which is always of wood, is kept in a carpenter's house. The goddess has few special shrines. The local Bráhmanic story of the origin of the worship of Lakshmi is that she was the daughter of a Bráhman who married a Mhár. The Mhár was a sweeper and every morning swept the Bráhman's house, and, while sweeping, overheard the Bráhman teach his children the Veds and learnt them by heart. He then moved to a neighbouring village and there lived as a Bráhman. After some time he went to the house of the Bráhman he used to serve, and having repeated the Veds, demanded his daughter in marriage. They were married, had children, and for some years lived in her father's house. They then left the Bráhmans and went to live with the husband's parents. On finding out to what caste he belonged, she caused her husband and children to be murdered. The Bráhmans would not receive her back and she went to the house of a Badgi who welcomed and worshipped her. Since then the carpenters continue to worship

[1] In almost all villages which have towers the guardian of the tower is Lakshmi and the ministrant of Lakshmi's shrine is the Badgi or village carpenter.

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the image of Lakshmi. At a yearly fair in honour of the goddess a buffalo and several sheep are offered. This is part of the early Kánarese village goddess worship, and the Bráhmans seem to have invented the Mhár-Bráhman husband story to reconcile these blood offerings to the worship of Lakshmi and to explain their taking part in the rite. The buffalo which is sacrificed is the Mhár and the sheep the Mhár-Bráhman children. The day on which the yearly fair is held is fixed by the Badgis. A week before the day of the fair the image of Lakshmi is set in a consecrated place and daily worshipped. On the morning of the chief day the image is set in a large car and dragged through the main street of the village. When it is brought back a he-buffalo and a sheep are made to stand in front of the goddess and the village headman or *pátil* touches their necks with a drawn sword, and the village Mhár cuts off their heads. So much excitement and expense attend these yearly fairs that *kuri kon bidon,* the killing of the sheep and buffalo, is a proverbial phrase for any great effort. When the buffaloe's head is cut off the village Mhár raises it on his own head, and followed by a crowd walks round the village, the people strewing rice dipped in buffaloe's blood to pacify evil spirits and keep them friendly. Under former rulers it was the custom for the head-carrying Mhár to be followed by a band of men of his caste with drawn swords. If he fell with the head, it was considered most ill-omened and he was cut to pieces by the swordsmen. Besides presents of clothes the carrier of the head is paid 8*s.* (Rs. 4) in cash. On the fifth day after the birth of a child Badgis worship the goddess Satvái and name the child on the twelfth. Boys have their hair cut at six months old, and girls are married before they come of age. They allow widow marriage and polygamy, but polyandry is unknown. The Pancháls have a headman or *guru* of their own caste, who settles ordinary disputes. Serious breaches of caste rules are referred to the Shankarachárya. The Maráthás and Konkanis have no headmen and settle disputes at a meeting of the men of the caste. They are a well-to-do class. Some have good employment as Public Works carpenters and foremen; others earn about 1*s.* (8 *as.*) a day. Few send their boys to school or take to new pursuits.

Ghánigerus.

Gha'nigerus, or MILLWORKERS (*ghána* a mill and *geru* a workman), that is Oilmen, are returned as numbering 5718 and as found over the whole district. They say that the founder of their class was a certain Ghánád Kanyapaya, a pious but poor Lingáyat who is said to have been a devoted worshipper of Revansiddheshvar, an incarnation of Shiv. His chief worship consisted in lighting a lamp called *dipárádhan* in Shiv's temple every evening and in this duty he never failed. He pressed only so much oil as sufficed to light the lamp and maintain himself and his family. To try his faith Shiv took from him his mill and everything in his house, and left him destitute. Kanyapaya, finding himself bereft of everything, went to the temple and standing in front of the god set his long hair on fire and lighted the temple. Shiv was so pleased with his devotion that he carried Kanyapaya to heaven. The Ghánigerus are divided into Sajan, or pure; Kare, or black; Bile, or white;

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Ghánigerus.

Vantiyat, or men with one bullock; Pasti, of unknown meaning; Puncham, belonging to the five crafts; Kemp, or red; and Vaishnav, or followers of Vishnu. Most of these names are Kánarese. All except the Vaishnavs eat together, but none of the classes intermarry. The men are dark and strong and the women are fair. Both men and women wear a *ling* and rub their brows with ashes. Some of the Vantiyat or one-bullock-men wear both the *ling* and the sacred thread or *jánva*. Their home tongue is Kánarese. They are dirty, but sober, thrifty, even-tempered, and hospitable. Almost all are oil-pressers and the rest husbandmen. They trade and extract oil from linseed, groundnuts, and sesamum. Two or three kinds of seeds are generally mixed in equal quantities. Their mill consists of a solid stone cylinder with a mortar-like hollow in which the seed is ground by a heavy block of wood called *diki* which turns round in the hollow and to which bullocks or buffaloes are yoked. They buy the raw seed from husbandmen either directly or through brokers and sell the oil to wholesale or retail dealers. Their women help and their boys after the age of twelve. Their work is constant, but they do not make more than 1*s.* (8 *as.*) a day. About half of them have capital; the rest are labourers, most of whom are in debt. Besides pressing oil the women make cowdung cakes which are useful for fuel and for burning the dead. The Ghánigerus of Belgaum, besides pressing oil, keep bullock carts and let them for hire, and this greatly adds to their income. In Belgaum their houses are generally larger than those of other Hindus, being two storeys high and with tiled roofs. Inside, near the front door, their mill stands on ground two or three feet lower than the rest of the house. Except the Vaishnavs all eat fish and flesh and drink liquor. They dress like Lingáyats. They name children on the twelfth day after birth, and their other ceremonies such as hair-cutting, marriage, pregnancy, and death closely resemble those of the Lingáyats. The followers of Shiv bury, and the rest burn their dead. The clothes of the dead are brought home, worshipped on the seventh day, and given to Jangams or Lingáyat priests. They do not observe mourning. Except the Sajans and Pastis they allow widow marriage. They give a feast to the *jángams* and castemen, visit Lingáyat temples, and pay money to the Jangams. They are either followers of Shiv or Vishnu. They consider it a sin to close the eyes of their bullocks while they are yoked to the mill. They have also a belief that it is sinful to work with a pair of bullocks and hence the class of Vantiyats or one-bullock-men (*vanti* one and *yattu* ox) has arisen. The Ghánigerus have a headman who settles disputes with the help of the men of the caste. Breaches of caste rules are punishable by excommunication, but a feast or *diksha* to castefellows restores the offender to his place. Few send their boys to school. The Ghánigerus are in easy circumstances, but are soon likely to suffer from the competition of kerosine oil.

Ghisádis.

Ghisa'dis, or WANDERING BLACKSMITHS, are returned as numbering seventy-seven, and as found over the whole district. They are also called Bailne Kombárs or outside-ironsmiths, because they work in open places outside of the village. They are said to have come from Gujarát about a hundred or a hundred and twenty-five years ago.

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Ghisádis.

They have no subdivisions, and among their surnames are Chohán, Povár, Solánke, and Suryavanshi. They are healthy and well-made, and the colour of their skin is sallow. Their home tongue is Gujaráti. Being a wandering tribe they have no built houses, but remain wherever they are overtaken by the rains outside the village under rag-roofed booths or *páls* which they carry from place to place on the backs of donkeys. The men wear a cloth round the waist and another round the body, and a turban; and the women dress like Kunbis. They eat fish and flesh and drink liquor. They are hard-working, quarrelsome, intemperate, and extravagant. Though they do not take part in gang robberies they are at times connected with them supplying the robbers with spearheads and other weapons. On such occasions they are staunch in refusing to tell who were their employers. They make iron spoons, sickles, reaping hooks, and other field tools. Their women and children help by blowing the bellows. Their chief gods are Kálamma, Khandoba, and Ambábái; and their priests are Deshasth, Konknasth, and Karháda Bráhmans. On the fifth day after the birth of a child they worship the goddess Páchvi, offer her a sheep, and feast their castefellows. On the ninth day they lay the child in the cradle, name it, and distribute cooked gram and wheat to female relations and friends. They marry their children at any age. A day before the marriage the parents of the boy and girl worship the goddess Bhaváni and perform the *gondhal* dance. They practise polygamy and allow widow marriage. They bury the unmarried and burn the married dead. On the eleventh day after a death the chief mourner has his moustache, whiskers, and beard shaved. Their tribe has no recognized head, each gang choosing the most intelligent and enterprising to settle its disputes. They do not send their boys to school or make any effort to improve their position. They save a little to meet marriage and other special expenses, but much of what they save goes in drink. Their condition is middling.

Hatkars.

Hatkars, or HANDLOOM WEAVERS, are returned as numbering 3547 and as found over the whole district except in Khánápur and Belgaum. At one time all were Lingáyats. Several hundred years ago a certain Devángad Ayya persuaded some of them to wear the sacred thread instead of the *ling* and to rub their brow with sandal instead of cowdung ashes. The obstinacy with which they have stuck to their new religion, from *hat* obstinacy, is generally believed to be the origin of the name Hatkar. But this seems improbable as Hatkar-Dhangar is the name of many classes of shepherds to whom the epithet obstinate seems to be in no way applicable. Some of them in time lost faith in Devángad Ayya and went back to Lingáyatism. There are now two divisions, the Kulácháris or followers of Devángad Ayya, who wear the sacred thread; and the Shivácháris who are Lingáyats and wear the *ling*. The Kulácháris observe the rules of the Bráhman religion, bathing daily, wearing freshly washed or silk waistcloths at worship and dinner; offering food to the gods before they eat it, laying out pieces of food at dinner time to please spirits, making a circle of water round the dining plate, and rubbing the brow with sandal and red-powder. The Shivácháris assert that Shiv is the supreme being, and

observe the Lingáyat rites. The two divisions neither eat together nor intermarry. They are generally fair, like goldsmiths or coppersmiths. Their home tongue is Kánarese. Most of their houses are one-storeyed with mud or brick walls and tiled roofs. They keep them neat and clean and have no servants. Some own a cow or a she-buffalo. The men wear a headscarf, a coat, and waistcloth. Flesh and liquor are forbidden, and only a few of the men smoke. They are hardworking and honest, but hot-tempered. They consider begging a great disgrace and work hard for their bread. They are clean and neat and hospitable to their caste-fellows. Their chief calling is weaving. The clothes they weave are robes, *sádis* and *lugdis*, worth 4*s.* to £2 10*s.* (Rs. 2-25); cotton waistcloth *dhotars*, worth 2*s.* to £1 4*s.* (Rs. 1-12); and silk waistcloths *mugtás*, worth 8*s.* to £3 (Rs. 4-30). Some of them are moneylenders. Boys begin to learn weaving at twelve and are skilful workers by twenty. They sell their goods, sometimes wholesale to big cloth merchants, sometimes retail to consumers. Their daily earnings average 7½*d.* to 9*d.* (5-6 *as.*). They sometimes work to order, but they seldom sink to a position of dependence on men of capital. Their craft is hereditary. Some have capital and others buy their materials on credit. Among the Kulácháris or Bráhmanic Hatkars on the fifth day after a male child is born a party of elderly married women meet and gird the child's waist with a cotton string called *kadadora*. Each of the women is presented with a little turmeric, which they rub on their own cheeks, at the same time marking their brows with red-powder. In the evening sweet cakes and sugared milk are handed round. Among the Shiváchárís on the fifth day after birth the child's father, or in his absence the head of the family, hangs a *ling* round the child's neck, and keeps it in some safe place till the child is able to bear its weight. A party of children not fewer than five are fed in honour of the ceremony. Both divisions name the child either on the twelfth or on the thirteenth day after birth. Before a marriage the boy's father has to pay the girl's father £2 10*s.* to £5 (Rs. 25-50) if she is under eight; £5 to £7 (Rs. 50-70) if she is between eight and ten; but sometimes as much as £10 (Rs. 100) when she is over ten and nearly able to work at the loom. A father may agree to accept less than the full amount, or he may return part of it as dowry. The fathers of widows of mature age and who are able to weave are sometimes paid more for a widowed than for an unmarried daughter. Two or three days before the marriage day a formal betrothal, or *bástágikárya*, takes place in the presence of the Shetis, Mahájans, Deshmukhs, and other leading men of the town, and the boy's father presents the girl with a necklace and robe. They allow widow marriage and mark the event by a caste dinner. They practise polygamy. The Kulácháris burn their dead. The chief mourner shaves his moustache and mourns eleven days. They remove the ashes on the third day and throw them into a river or running brook. They feed their priests and relations both on the twelfth and on the thirteenth days. The priests who perform their funeral ceremonies are Devángadáyás or followers of the priest who

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Hatkars.

induced the Kulácháris to give up being Lingáyats. They say that the seat of their head is at Hampi in Bellári and that he has representatives in several important towns. The Shivácháris or Lingáyat Hatkars bury their dead and do not mourn. The Kulácháris respect their priests and the Shivácháris worship theirs. Among the Kulácháris the men wear the sacred thread and mark their brows with sandal, while the women rub theirs with red-powder; the Shivácháris, both men and women, wear the *ling* and mark their brows with cowdung ashes. Neither of them employ Bráhman priests at their marriages, except that they ask a Bráhman to fix the lucky moment. Their headmen are their teachers or *gurus*, who live in monasteries. The condition of Hatkars is generally good, but those who depend solely on their looms are liable to suffer in times of drought. During the 1876 and 1877 famine their sufferings were very severe. There was no demand for clothes and grain was ruinously dear. They have not yet regained their former state of comparative comfort. They send their boys to school, but only till they learn to read and write a little and cast accounts. They are a steady and well-to-do class.

Jádars.

Ja'dars are found over the whole district, especially in Gokák where they are numerous. They are divided into Pátsális, Samedvárs, Kurinvárs, and Helkárs, who do not intermarry or eat together except in their monasteries or *maths*, and when their *svámis* are present. The Nilkatbalkis, who are a subdivision of the Kurinvárs, have the peculiar custom of the *ling* and *bhasm* or sacred ash tied to and rubbed on the calf of the right leg. The Kurinvárs do not eat with the Nilkatbalkis and never give them their daughters in marriage, but they sometimes take their girls in marriage after they have performed some purifying ceremonies. The men wear the moustache but not the top-knot, and apply cowdung ashes to their brows. Their home tongue is Kánarese. They are clean, hardworking, honest, sober, thrifty, even-tempered, and hospitable. The women help the men in their work. They are weavers, weaving excellent robes and waistcloths both of cotton and silk; they also trade in cloth. Some of them rear cows, buffaloes, and horses. Their houses are generally roomy and well suited for their looms. Their dress, like that of other Lingáyats, is simple and plain. Their jewelry is the same as that of high caste Hindus. Their staple food is Indian millet bread, rice, pulse, and vegetables. Those who are not Shaiváits eat flesh and drink liquor, but never allow their food to be seen by any one of another caste. They worship the goddess Satvái on the fifth day after the birth of a child, and their children are named on the thirteenth day by a Lingáyat priest, who ties the *ling* round the child's neck. There is no rule that a girl should be married before she comes of age. A poor person has to pay the girl's father a sum not exceeding £4 (Rs. 40). The rich make presents of clothes and ornaments. They allow their widows to marry, paying them double what is paid during the first marriage. The children by the first husband are left to his relations. They practise polygamy freely saying that they require women to help them in their work. The Shaiváits bury their dead; the others burn. When a Jádar dies a Jangam places

his foot on the dead man's head. The foot is then washed and worshipped, and the water is dropped into the corpse's mouth. The body is carried to the burying ground on a wooden frame, accompanied by friends, relations, and music. After the burial is over the clothes are brought back and worshipped, a practice which is said to be prevalent in this district only. Their headman called Katimaniyavaru or Shetti, with the help of the adult male members of the caste, settles social disputes. Owing to the competition of European and Bombay cloth the handloom-weavers are not so well off as they used to be. Still they are not scrimped for food or clothing and are able to save. Most of those who wear the *ling* worship Shiv; the others worship Vishnu, but like the Shaiváits they respect Bánáshankari whose shrine is at Bánáshankar in Bádámi where is a large temple and two fine ponds. A fair is held every year attended by thousands of pilgrims. In times of sickness her worshippers take a vow that if the sick recovers he will pass across the pond near the temple. On the big day the child or grown person for whom the vow has been made is seated in a cradle-shaped platform of fresh plantain stems, joined together with spikes, bound by plantain thread or ropes and let into the water. The child is attended by two fishermen or Ámbigs, one of whom swims holding a rope tied to the cradle in his teeth and another follows in case of accident. Thus the child is drawn across the whole breadth of the pond. This practice is common among all classes who worship the goddess. The priests of the Jádars are Jangams. They have no images in their houses and keep the ordinary Hindu holidays. They send their boys to school till they learn to read and write and cast accounts. They are well off.

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Jádars.

Jingars are returned as numbering 534 and as found all over the district, but chiefly in large villages. They have no subdivisions. Some of their chief surnames are Ámblekar, Chaván, Gaoli, Honkalasgár, Kámblekar, Kutasvár, and Karjgár. They are fair and good-looking, and speak both Kánarese and Maráthi. They live in houses with tiled roofs and walls of brick, one or two storeys high, which they keep clean and tidy. They have servants in their houses and keep cows and she-buffaloes. Both the men and women are clean and neat in their dress, the men wearing a coat, waistcoat, waist and shouldercloth, a turban folded in Deccan Bráhman fashion, and shoes; and their women wear a bodice and a robe one end of which they tuck between the feet. Their staple food includes Indian millet, rice, curds, and milk, but they eat fish or flesh and drink liquor. The Jingars are clean, hardworking, intelligent, and clever workers, and fair in their dealings. Their hereditary calling was to make saddles, cloth scabbards, and harness. They now work as carpenters, blacksmiths, coppersmiths, book binders, picture-painters, and makers of clay and wood toys. The Jingars of Gokák and Deshmur in the Sampgaon sub-division are famous for their wood toys, imitating fruit, and the figures of men and animals. Their boys help them after the age of twelve and are skilful workers at eighteen. Their daily wages vary from 9*d.* to 2*s.* (6 *as.* - Re. 1). They buy the raw material in the local markets and sell a cradle at 6*s.* to 12*s.* (Rs. 3 - 6) and a saddle at 4*s.* to 10*s.* (Rs. 2 - 5). The earthen images of Ganpati, so much

Jingars.

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Jingars.

worshipped in the month of *Bhádrapad* or September, are made by these people. The Jingars are small capitalists and generally work to order. Their chief goddess is Shakti. They keep all the Hindu fasts and feasts and their priests are the ordinary Deshasth Bráhmans. They gird their boys with the sacred thread, and forbid widow marriage. Their marriage ceremonies last for three days. On the first day a feast is held in honour of the house deities. On the second the boy and girl are set facing each other, a cloth is held between them, verses are repeated by the priests, and grains of rice are thrown over the heads of the boy and girl by the guests. The lighting of the sacred fire or *hom* ends the day's proceedings. On the third day the girl's father gives a feast to castefellows and the marriage ceremony is over. The Jingars have a caste council and settle their social disputes at meetings of the castemen. They send their boys to school, take to no new pursuits, and are a falling people.

Kásárs.

Ka'sars are returned as numbering 212 and as found scattered all over the district. They are Jains and are the same as the Bogár or coppersmith subdivision of the Panchams. Kásárs greatly resemble Maráthás. The men wear the top-knot and moustache, but no beard; and the women tie the hair in a knot behind the head. They neither use false hair nor deck it with flowers. Their home speech is Kánarese. Their dwellings are generally small. None of them live in houses of two or more storeys high. They do not eat fish or flesh, drink liquor, or dine with any castes who are not Jains. The men wear a waistcloth, a headscarf, a long fine coat, and sometimes a shirt or a blanket. They wear native shoes or sandals called *chapals*. Their holiday dress is the same as their every-day dress, but finer and carefully kept. The women wear a robe twenty-one to twenty-three feet long, with one end thrown over the head and the other allowed to fall in front like a petticoat. They also wear a bodice. They are hardworking, honest, sober, thrifty, even-tempered, and hospitable. They make their living by selling bangles and by cultivating. The women help their husbands in the field but do not sell bangles. They have fallen to the rank of unskilled labourers and their position in the local caste list is not higher than that of Maráthás and other cultivators. Their working hours are from morning to sunset, and they are busiest during festive and marriage seasons. They do not worship the ordinary Bráhman gods and do not respect Bráhmans. Except themselves no one is allowed to enter their temple. Their priests, who are Jains, are called *upádhyás* and officiate at their houses. Their religious teacher or *guru* wears ochre-coloured clothes and has neither a top-knot, moustache, nor beard. He has power to punish breaches of religious and social rules by fine. Their customs do not differ from those of other Jains. On the fifth day after a birth the goddess Páchvi is worshipped, and on the twelfth day the child is given a name which is chosen by the village astrologer. The boy is girt with the sacred thread when he is about eight years old and a girl is married before she comes of age. They burn their dead and mourn for twelve days. They practise polygamy and of late have begun to allow widow marriage. Social disputes are settled according to the opinion of the majority

of the caste and with the consent of their *guru*. They do not send their boys to school nor do they take to new pursuits. Their condition is middling. They do not save, and to meet special expenses have to borrow at twelve to twenty-four per cent.

Kumbhárs.

Kumbha'rs, or POTTERS, are returned as numbering 4000 and as found all over the district, chiefly in large villages. They are divided into Goremaráthe, Pardeshi, and Karnátak or Pancham Kumbhárs. The Karnátak Kumbhárs think themselves higher than the other Kumbhárs, and do not eat with them. The different sub-divisions do not intermarry. Kumbhárs are of middle size. The men of all classes wear the top-knot, moustache, and whiskers, but no beard. They speak Kánarese, and are hardworking, sober, thrifty, even-tempered, and hospitable. They are reckoned among the twelve *balutdárs* or members of the village community, and make bricks, tiles, and vessels of different sizes and shapes. Some cultivate but they are not considered good husbandmen. Their vessels are made on the wheel and show considerable skill, but have no special excellence or popularity. The Goremaráthis are a wandering tribe who live away from villages in small tents or cloth huts. Unlike the Goremaráthis neither the Pardeshi nor the Karnátak Kumbhárs eat flesh or drink liquor. All three divisions dress like Kunbis. The poorer men wear the loincloth and cover their bodies with a blanket. The women wear a robe wrapping it round the loins and covering the breast with the upper end. The men spend their whole time in making, drying, and burning pots. The women, besides doing housework, collect horsedung to mix with the earth. The Kumbhárs hold a ceremony on the fifth day after a child is born and name it on the thirteenth day. They marry their girls before they come of age, the boy's father paying the girl's father about £4 (Rs. 40). They allow widow marriage. They either bury or burn their dead. The Karnátak or Lingáyat dead are carried to the grave in a cart. Before removing the body a Lingáyat priest puts his foot on the dead man's head. Water is poured over the foot and some of the water is dropped into the corpse's mouth. The clothes of the dead are brought back to the chief mourner's house and worshipped on the fifth day and the caste is feasted in honour of the dead. They do not offer cakes to the soul of the dead or hold feasts in his memory. During their monthly sickness the women sit apart for three days. Kumbhárs worship Shiv, Lakshmi, Máruti, Ravalnáth, Jotiba, and Yellamma. They keep Hindu holidays and make pilgrimages to Virbhadra in Yedur on the banks of the Krishna, and to Ulvi in Yellápur in Kánara. They ask Bráhmans to perform their religious ceremonies. Their *guru* is a Lingáyat and he settles their caste disputes. They do not send their boys to school and are a steady class.

Lohárs.

Loha'rs, or BLACKSMITHS, are returned as numbering 2194 and as found over the whole district. The tradition of their origin is that Brahma created Manu, and Manu became the father of Prajápati. Prajápati had eight wives one of whom gave birth to the five-faced and ten-handed Vishvakarma, the heavenly architect. Vishvakarma had five sons, Daivadnya who became a goldsmith, Manu who became a blacksmith, Maya who became a coppersmith, Tvashta who became a

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Lohárs.

carpenter, and Shilpi who became a mason. They hold Vishvakarma in great reverence as their father, and worship him as a god. They perform the six Bráhman *karmas*, studying and teaching the Veds, sacrificing and causing others to sacrifice, and giving and receiving alms. The word Lohár from *loh* iron means iron-workers. They have no subdivisions. The men wear the top-knot, moustache, and whiskers, but not the beard. The men wear the sacred thread and rub their brows with sandal. The women wear a robe and a bodice and apply red-powder to their brows. Their home tongue is Kánarese. They are hardworking, extravagant, and quarrelsome. They make vessels, ploughshares, field tools, nails, locks, key-latches, and similar articles of iron. They generally work to order, only those who have some capital keeping ready-made articles. A man's daily wage is about 6*d.* (4 *as.*). Their work is constant and their craft hereditary. From fourteen or fifteen boys begin to help by blowing the bellows. Some Lohárs are skilful workers in brass, silver, and gold. Some make excellent images of Hindu gods, and others are employed as foremen in the Public Works Department. A few work as husbandmen, but they are not skilful. Children begin to herd cattle about seven and their women take their bread to the fields. They live in good dwellings one or two storeys high, and rear cows, buffaloes, and sheep. They do not eat animal food but drink liquor. Their staple food is Indian millet bread, rice, and vegetables, and on special occasions they make wheat cakes, mixed with sugar and with large quantities of butter or milk. Those who cannot afford to buy butter or milk eat cakes soaked in water and molasses. Most of them dress like middle class Hindus, but the rich dress like Bráhmans. The men work from morning to noon, when they bathe, go to Kálamma's temple, and dine. After resting an hour or two they again set to work and work till after lamplight. The women do not help in their work. However old they may be before they marry, men do not put on the sacred thread till a couple of days before the marriage day. The day before the sacred thread is put on the family gods are worshipped and the caste feasted. Their marriages last for three days. A booth is set up and a yellow piece of cloth, in which are a betelnut and a piece of turmeric root, is tied to one of the posts. On the first day a feast is held in honour of the marriage gods. On the second day the bridegroom, dressed in new and handsome clothes, is taken to the bride's. Here the boy and girl are seated facing each other on low wooden stools, a cloth being held between them. The priest repeats marriage verses and at the end throws rice grains over their heads and the bride throws a flower garland over the neck of the bridegroom, and they are husband and wife. That evening the bridegroom dines at the bride's, and during the night leaves with his wife. Next day he gives a caste feast. They allow widow marriage and polygamy, the bridegroom paying the bride's father a sum of not more than £2 10*s.* (Rs. 25). They burn the dead and mourn ten days. On the eleventh the mourners bathe and feast the caste. They worship Shiv, Yellamma, Khandoba, and Kálamma. They do not consult Bráhmans but have priests of their own caste. They observe the principal Hindu holidays. Their headman is of

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their own caste whom they style teacher or *guru*. He is unmarried and is chosen by the caste. They send their boys to school. Their work is steady and well paid, but their craft has in some degree declined owing to the competition of European tools and vessels. As a class they are well-to-do.

Otáris.

Ota'ris, or SMELTERS, with a strength of seventy-seven, are found all over the district. Except that they seem to have come from the Deccan nothing is known of their origin or history. They have no subdivisions. Their surnames are, Áhir, Ándil, Dále, and Gotbágar. Families bearing the same surname do not intermarry. They look like Maráthás, having no peculiarity of face, figure, or bearing; and their home speech is Maráthi. They live in small but neat and clean houses with mud walls and tiled roofs. They keep cows and buffaloes. They are temperate in eating, and their every-day food is rice, Indian millet bread, pulse, and vegetables. They eat fish and the flesh of goats, sheep, and fowls without offering them to any deity; it is the cost alone which prevents them using animal food regularly. They drink country and foreign liquor and smoke tobacco and sometimes hemp-flowers or *gánja*. The men wear a headscarf or *rumál*, a waistcloth, shouldercloth, and shirt. The women wear a bodice and a robe without passing the skirt back between the feet. They tie their hair in a knot behind the head, and neither deck it with flowers nor use false hair. The men and women are neat and clean in their dress and have a special liking for gay colours. They are quarrelsome and drunken, but hardworking. They make molten images of Hindu gods, platters, and *jodvis* or toe-rings. Their women help in making moulds. Their work is steady. In social position they are below the Maráthás who do not eat with them. They worship all Bráhmanic gods, and hold Máruti in special honour. Their house images are generally Mhasoba, Kálamma, and Yellamma. Their priests are Deshasth or Karháda Bráhmans to whom they show great respect and whom they call to preside at their births, marriages, puberty ceremonies, and deaths. They keep the usual Hindu holidays. They do not go on pilgrimages. Their teacher or *guru* is Shankaráchárya of Sankeshvar. They believe in soothsaying, omens, and lucky and unlucky days. Their customs do not differ from those of Maráthás. They bury their dead. They are bound together as a body, and settle social disputes at meetings of the castemen. Few send their boys to school. On the whole they are a steady class.

Pánchále.

Pa'ncha'ls are returned as numbering 9920 and as found in almost all large villages and towns. The tradition of the origin of the Pánchále is that in the beginning the goddess Kálamma created Vishvakarma or Virátpurush who had five faces or *panchánan* and was the ancestor of the Pánchále. From his five mouths were produced five seers or *rishis* named Sán, Sanátan, Abhuvan, Prashthan, and Suparn. These five seers had five sons. Sán's son was Manu, Sanátan's Maya, Abhuvan's Tvashta, Prashthan Shilpi, and Suparn's Daivadnya. These five persons took to the five different crafts of working in iron, copper, wood, stone, and gold. Their descendants followed their fathers' callings and hence the five divisions of Pánchále. They appear to be old residents and there is no record

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Pánchál.

of when and whence they came into the district. They are divided into Sonárs or goldsmiths, Kásárs or coppersmiths, Sutárs or carpenters, Lohárs or blacksmiths, and Pátharvats or Shilpis stone-masons. None of these classes eat together or intermarry. They have no tribe or clan names, but some have local names taken from a former residence. The names in common use among men are, Kálappa, Krishnáppa, Rudráppa and Rámchandráppa; and among women, Kálamma, Lakshmava, Sitava, and Yammava. They are dark, short, lively, roundfaced, and stout. They are notable for a formal style of walking and talking. Most of them live in houses with mud walls and tiled or thatched roofs. Their household goods consist of copper brass or clay pots and pans and wooden boxes. They generally own a cow or a she-buffalo. They are temperate in eating and do not cook their food in earthen vessels. Their every-day food consists of Indian millet, split pulse, vegetables, and chillies, and rice in the western districts. Their special holiday dishes are wheaten cakes stuffed with coarse sugar and *tur* pulse, sugared milk mixed with spices, and *páyas* a sort of liquid preparation. They feast their friends and relations on marriage and other ceremonial occasions. They do not eat animal food or drink liquor. Their articles of dress and their way of wearing them do not differ from those of Bráhmans. They generally wear local handwoven cloth. The members of the different subdivisions generally follow their hereditary calling. Pánchál eat and associate with no Hindus except of their own caste. They generally work from morning to evening resting an hour or two at midday. They do not work on *amávásya* or the no-moon day that is the last day of every lunar month. Kálamma is their goddess, and they also worship Ishvar-Párvati and Gauri. They show no respect to Bráhmans and never call them to conduct their chief ceremonies. They have their own Pánchál priests. Pánchál keep the usual Hindu holidays. They do not go on pilgrimages. They are bound together as a body. Social disputes are settled by the *guru* and his decisions are enforced on pain of loss of caste. They send their boys to school and keep them there till they are ten or twelve years old. They are a well-to-do and successful people.

Patvegárs.

Patvega'rs take their name from making the silk bands of *patás* which women formerly wore to keep the robe tight. They are returned as numbering 563. A few are found in Belgaum, but most live in Gokák. They are said to have come from Gujarát to Bijápur and to have moved from Bijápur to Belgaum about a hundred years ago. Their surnames are, Chaudri, Dalvekar, Kalekar, Nákvád, Pavár, Sirolkar, Sátpute, and Rangrej. They have no subdivisions and all eat together and intermarry. They are generally fair with regular features. The men wear the top-knot and moustache. Their home tongue is Gujaráti with several Musalmán and Maráthi words.[1] To every proper name they add *sa*

[1] What work did you do this morning, *Áj sakál ti káya kám karyo*; He went to Bombay, *Tyo Mumbain gayo*; News of his arrival has been received, *Tyo pohochi khabar lagad diyo*; He is my brother, *Tyo hamára bhái chhe.*

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Patvegárs.

corresponding to the Maráthi *pant* or *ráv*. Thus Nágu becomes Nagusa and Tuku Tukusa. They claim to be Kshatriyas. They have lost all memory of a former settlement in Gujarát. Their family priests are Deshasth Bráhmans. They are hardworking, sober, thrifty, and honest. They prepare colours, dye robes red green black and purple, and weave. They sell the robes wholesale to big cloth merchants and sometimes retail. Few of them have capital. They buy their materials on credit and repay the amount borrowed after they have sold their goods. They also, but less often, work to order. A boy begins to help at twelve and is a trained worker at twenty. Their women do not weave, but help, in other parts of the work. Their craft is hereditary. Their houses are large, and do not differ from those of Jádars, Hatkars, and other weavers. They eat fish and flesh and drink liquor. The men smoke tobacco about four times a day and at night before going to bed. The women as a rule do not smoke. They gird their boys with the sacred thread before they are ten years old; the ceremony is not accompanied by prayers, but lasts for two days. Some days before the ceremony a caste feast is given. The boy is invested with the help of the Bráhman family priest, who lights a sacrificial fire or *hom*, and retires with his fee which is generally 7½*d*. (5 *as*.). The guests are handed packets of betelnut and leaves, and near relations are feasted. The priest is given two handfuls of wheat, rice, gram pulse, molasses, butter, and salt. Before a marriage a *gondhal* dance must be performed. Their marriages last three days. On the first day a feast is given in honour of the marriage gods and in the evening the relations and friends of the boy and girl meet in the village temple, and the girl's parents worship the boy. The girl's mother pours water over the boy's feet and the girl's father gently rubs the feet and dries them with the hem of his waistcloth. Packets of betelnut and leaves are handed and the guests retire. Next day the marriage is performed at a lucky moment either in the morning or evening when the cattle come home. The boy and girl stand face to face, a cloth is held between them, and when the repetition of the marriage verses is at an end grains of rice are thrown over their heads. On the third day the ceremonies end by a feast which the girl's father gives to the boy's party. They allow widow marriage and polygamy. They burn the dead and mourn ten days. They worship Khandoba, Mahálakshmi, and Yellamma. They have no headman and settle disputes according to the opinion of the majority of the castemen. A Bhát or genealogist comes from Gujarát with a record of the Patvegár families. He reads the records to the Patvegárs, and they give him a present of £1 (Rs. 10) or less. He has no fixed abode and wanders from village to village visiting the Patvegárs. Patvegárs are mostly well-to-do. They occasionally trade in cotton. They send their boys to school, but take them away as soon as they are able to read and write a little and cast accounts. On the whole they are a prosperous people.

Sális.

Sa'lis, or WEAVERS, returned as numbering 12,767, are found in Gokák, Parasgad, and Athni. They are also called Aryádru apparently meaning Maráthás or northerners. They are divided into Bijápurkarsális, Padamasális, Sagunsális, Suksális, and Suntásális.

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Sális.

Except the last all eat together but do not intermarry. Their surnames are Ambrole, Bade, Bhándáre, Kandekar, Kámbale, Khirságar, Gángatade, Lád, and Vupre. The Suntásális are reverts from Islam and are so called because they still keep up the practice of circumcision or *sunta*. The customs of Suntásális are partly Musalmán and partly Hindu. The Sális look like Kunbis. The men wear the top-knot and moustache, and the women tie the hair in a knot behind the head, but do not deck it with flowers nor use false hair. The women of the Sális are fair, and rub their brow with sandal ashes. Their home tongue is corrupt Maráthi. They are clean, neat, hardworking, sober, thrifty, hospitable, and dislike begging. Their women are equally hardworking and help their husbands in preparing thread for weaving. They weave undyed white cloth and also trade in thread and cloth. They weave robes or *lugdis*, waistcloths, and headscarves or *phadkis*. They buy the thread from Márwár and Gujarát Vánis and sell the cloth to dealers or to wearers. Their daily profits represent 4½*d.* to 6*d.* (3-4 *as.*) a head. Their boys begin to help them after ten or twelve, and by the end of three or four years are trained workers. They are generally well-to-do and purchase the materials on credit. They also work to order. Their calling is hereditary. They do not till land but rear cows and buffaloes. Their houses are of mud with tiled roofs, and have long verandas suited to prepare the thread for the loom. They eat fish and flesh and drink liquor, several of them eating from the same plate at the same time. Their staple food is millet bread, rice, and vegetables. The men wear a headscarf or *rumál*, a waistcloth, a coat, and a shouldercloth. The women dress in a robe and bodice. They wear the lucky necklace or *mangalsutra*, glass bangles, and generally all the ornaments worn by Bráhman women. On the fifth day after birth, the goddess Satvái is worshipped by one of the elderly women of the house; women guests are presented with turmeric and red-powder or *kunku*, and few neighbouring children are feasted. On the twelfth day the child is laid in a cradle and named, and the laps of married women are filled with a handful of rice and betelnut. They marry their girls before they come of age. The boy's father has to give the girl's father at least £3 (Rs.30). Their priests are Deshasth Bráhmans. They perform the *gondkal* dance in honour of Tulja Bhaváni, and feast their castefellows with flesh and liquor. The Sális' family deities are Kedárling and Ambábái or Tulja Bhaváni of Tuljápur, and Bráhmans conduct their marriages. Besides these they worship the Bráhmanic gods, Ganpati, Máruti, Vishnu and Mahádev, but have no images in their houses. They keep the usual Hindu holidays. They make pilgrimages to Kedárling in Kolhápur. They allow widow marriage, the ceremony being performed by the people of the caste without the help of Bráhmans. They practise polygamy. A widow with child is put out of caste until she gives birth to the child and parts with it. Sometimes when the father is known and willing to take charge of the child, it is made over to him, or it is given to a person of another caste who is willing to take charge of it. Sometimes the mother herself keeps the child and is put out of caste. As a

rule she disposes of the child and is allowed back into caste. Formerly a widow's child if it was a girl, was given away or sold for prostitution, but this practice is growing uncommon. In any case before she is allowed to rejoin the caste, the mother is required to feast the caste, and to drink water in which a Bráhman's toe has been washed. Formerly the widow's head was altogether shaved. Now, as a rule, they only shave five lines or *pánch pát.* Sális burn their dead and mourn ten days. Their religious teacher or *svámi* lives at Bangalor and is called Shesh Naik. He occasionally visits his people and keeps a register of their families and reads it to them. He instructs his people and offers them a few drops of the sacred water or *tirth* in which his feet have been washed. They have a caste organization and decide social disputes at meetings of the castemen. They suffer from the competition of European and Bombay cloth. They do not send their boys, and are a falling people.

Shimpis.

Shimpis, or TAILORS, are returned as numbering 3769 and as found over the whole district. They are divided into Námdevs or the followers of the saint of that name; Yaktátes or diners from separate dishes; Gopál Kalis or diners from the same dish, who are also called Rangáris or dyers; and Akramásis or bastards. Besides the Shimpis proper some Maráthás are called Shimpis because they make their living by sewing. The different subdivisions neither eat together nor intermarry. The men wear the top-knot and moustache, and a few wear whiskers. Their home tongue is Maráthi. They are quiet, hardworking, thrifty, and skilful workers. Most of them make their living by sewing, but a few are cloth-dealers and husbandmen. They sew caps, coats, waistcoats, frocks, ornamental umbrellas or *abdágirs,* and *kunchis* or children's cloaks. Their boys generally begin to work at fifteen or sixteen if they go to school, and at eleven or twelve if they do not. Their employment is fairly constant, but they suffer from the competition of tailors who do not belong to their caste. Their daily wages vary from 3*d.* to 1*s.* (2-8 *as.*). In Belgaum they are largely employed by Europeans and are paid £1 (Rs. 10) a month. The women help the men in sewing bodices and quilts called *godadis.* They live in houses with mud walls and tiled or thatched roofs, and own cows, she-buffaloes, and ewes. They have little furniture and cook and eat in earthen pots. The men wear a waistcloth rolled loosely round the waist, a headscarf or *rumál,* and a shouldercloth. The women dress in a robe and bodice. They are temperate in eating and drinking. Their every-day food is Indian millet or *jvári,* split pulse, and sometimes rice. The Indian millet bread is usually eaten with vegetables and a relish or seasoning of chopped chillies, salt, onions, tamarind, and split pulse. They eat mutton and poultry, but neither beef nor pork, and drink both country and foreign liquor. They work from morning till night, resting for a short time in the afternoon, and their women help them from noon till evening. On the fifth day after the birth of a child, a goat is sacrificed to the goddess Satvái and the child is named on the twelfth day. The child's hair is cut either before the end of the

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first or during the third year after birth. They do not wear the sacred thread. No age is fixed for a boy's marriage. But girls are generally married before they come of age. Among Gopál Kalis, after the marrige ceremony is over, the bridegroom goes to the bride's, steals one of the house gods, and goes home. The bride putting on man's clothes goes to the bridegroom's house, beats him on the back with a light rattan, and persuades him to go with her to her house. They burn their dead. The priests of the Shimpis are Deshasth Bráhmans, and their disputes are settled by the men of the caste. A few send their boys to school. One or two Shimpis at Belgaum use sewing machines.

Sonárs.

Sona'rs are returned as numbering 4030 and as found chiefly in large villages. They are divided into Pánchál or Kánarese Sonárs, and Konkani or Maráthi Sonárs. They are fair and good-looking and their home tongue is Kánarese. They generally live in houses with mud walls and tiled or thatched roofs, and they dress like Bráhmans and wear the sacred thread. They eat fish and the flesh of sheep, goats, and fowls, and drink liquor. They are clever, hardworking and well-behaved. Besides making and repairing gold and silver ornaments, they work in precious stones, and the poor among them make copper and brass ornaments and sell them to low-class people. Some are husbandmen and a few are moneylenders and in Government service. As goldsmiths they earn 6*d.* to 2*s.* (4 *as.*-Re.1) a day. Their women do not help in their work, boys begin to learn about ten, making copper rings, armlets called *táits*, and other articles that require little skill. At twenty they are trained workers. They work to order and are constantly employed. Sonárs believe in sorcery and witchcraft. The Konkani or Marátha Sonárs have no priests of their own caste and do not call themselves Bráhmans. The Pánchál or Karnátak Sonárs have their own priests and think themselves equal if not superior to the ordinary Marátha Bráhmans, whose manners and customs they imitate wearing silk waistcloths or *madis* at meals. They have raised one of their castemen to the post of *jagadyuru* or world-teacher and do not call Bráhman priests to their houses. Their chief god is Nágesh. In common with other Sonárs they worship all Hindu gods and goddesses and keep their fasts and feasts. They worship the goddess Páchvi on the fifth day after the birth of a child and name the child on the twelfth. They clip the boy's hair when he is a year old, and gird him with the sacred thread when he is nine or ten. They marry their girls before they come of age, and their boys at or before twenty. They burn their dead, do not allow widow marriage, and practise polygamy. They hold caste councils and settle social disputes in accordance with the opinion of the majority. They send their children to school. There is an assistant school mistress of the Sonár caste in the Belgaum female school. They are a well-to-do people.

Uppárs.

Uppa'rs, or SALTMAKERS, are returned as numbering 8550 and as found chiefly in towns and large villages. They are called Uppárs from their former trade of making salt for which the Kánarese name is *uppa*. Since salt-making has been stopped they have taken to stone-

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Uppárs.

cutting. They are black, small, and strong. They speak Kánarese and live in houses with mud walls and tiled or earth roofs. Their staple food is rice, Indian millet, and pulse, but they eat fish and flesh and drink liquor. Their women wear a robe and bodice, and do not pass the skirt of the robe back between the feet. They do not deck their hair with flowers or use false hair. They are clean and hard-working, but rather quarrelsome and extravagant. Their chief calling is stone-cutting, but they also cultivate and trade in grass and firewood. They formerly made images of Hindu gods and saints, and sold them at great profit. They work to order, and earn a daily wage of about 9*d.* (6 *as.*) The women do not help the men in their work, but boys begin to learn about fifteen or sixteen. Their craft is hereditary and their work is constant, especially in the fair weather. Women help by working in the fields. Their family gods are Venkatraman and Yellamma; and their priests are Deshasth Bráhmans, whom they respect and ask to officiate at their marriage, puberty, and death ceremonies. They keep the usual Hindu holidays. They go on pilgrimage to the shrine of Venkoba near Tirupati in Madras, to Vithoba of Pandharpur in Sholápur, and to Yellamma near Parasgad in Belgaum. Their spiritual teacher or *guru* lives in the town of Anegundi. It is not known why the Uppárs made him their spiritual guide. He sends his disciples every third or fourth year to this part of the country, and gathers 1*s.* to 6*s.* (8 *as.*-Rs. 3) from the head of each family. Serious breaches of social and religious rules, as when a widow gives birth to an illegitimate child, are referred to this guide. They name a child before it is a month old and feast relations and friends. Among them the betrothal ceremony generally takes place a few days before marriage, when an agreement is passed, the boy's father gives the girl's father £4 (Rs. 40), and the guests withdraw with presents of sugar and packets of betelnut and leaves. On a day before the marriage a feast is held in honour of the family gods, and the next day the boy and girl are married. Feasts and presents of clothes and ornaments are exchanged between the boy's and girl's parents and the marriage is over. They bury the dead, allow widow marriage, and practise polygamy. Their social disputes are settled by a family who are forbidden widow marriage on pain of losing their post as arbitrators. They send their boys to school and are a rising class.

LINGÁYATS.

Linga'yats,[1] with a strength of about 236,950 or thirty per cent of the Hindu population, are found over the whole district. They take their name from wearing a *ling* the emblem of the god Shiv. The principal divisions are the Ádibanjigs or grocers; Agas or washermen; Árebanjigs or traders; Hogárs or flower-sellers; Jangams or priests; Málgárs or fruiterers and vegetable sellers; Kudvakligs or husbandmen; Kumbhárs or potters; Nágliks or cotton-thread dyers; Panchamsális, Shilvants, and Padsáligs or coarse white cloth weavers; Semsáligs and Nilkants or weavers; Raderus or husbandmen of the Raddi caste; and Saibarus or flower-sellers. The members of all these classes look like local Hindus. The home speech of all is Kánarese. As a class they are even-

[1] Fuller details of Lingáyat customs are given in the Kaládgi Statistical Account.

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tempered, orderly, and kindly; and those whose calling does not prevent it are clean. Among them are writers, merchants, traders, husbandmen, oil-pressers, tailors, dyers, goldsmiths, weavers, potters, flower-sellers, musicians, barbers, washermen, labourers, and beggars. None of them are shoemakers. Their houses are generally divided into two parts. The right-hand side is used by the house people; it is about two feet higher than the left-hand part, which is used for keeping cattle. Many of their houses are built so that almost no air can come in except by the front and back doors. They are vegetarians and do not allow strangers to look at their food or water or to touch their wells. Their dress differs little from that of other Hindus. The men wear a headscarf or *rumál*, a coat and a waistcoat, a waistcloth, and a shouldercloth. The women wear a shortsleeved bodice with a back and the robe without passing the skirt-corner back between the feet. Both men and women wear round their neck a silver box containing a *ling*. On the day the child is born the priest fastens a *ling* round its neck. After a short time the *ling* is tied to the cradle in which the child is laid and is kept there until the child grows strong enough to wear it. The practice of tying the *ling* on the fifth day instead of on the first day has recently become common. On the thirteenth the child is named and relations and friends are feasted. When a Lingáyat thinks of marrying his boy he sends a priest or a friend to the girl's house, and if her parents approve of the match, they feast the messenger. This concludes the betrothal. The marriage ceremony is performed by a Jangam, and the boy and the girl are married in the house. They allow widow marriage. When a Lingáyat is on the point of death he is bathed in warm water, and a few drops of water in which a priest's feet have been washed are put into his mouth. A feast is given to Jangams, relations, and friends, and a little of the food is laid in the dying man's mouth. Alms are handed to priests and the poor, a necessary part of the gift being a ball of ashes. The Jangam touches the dying person's head with his right foot. The dead body is again bathed, and the nostrils, ears, mouth, and other openings are stuffed with cotton. To enable relations and friends to attend the funeral the corpse is allowed to remain in the house for a couple of days. It is seated on a high wooden stool and supported on both sides with split bamboos. The priest five times places his right foot on the corpse's right thigh and is worshipped and presented with money. The body is then seated in a bamboo frame and carried to the burial ground by men and women, relations and friends, and music. They bury their dead, except people who have died of leprosy or women who die within thirteen days of child-birth. These they burn because they say that their bones will be disturbed by snake-charmers in search of charms. On the tenth day a grand feast is held. They observe most Bráhmanical fasts and feasts. Their chief god is Shiv, but Virbhadra, Mallikárjun, and Basavanna are regarded as gods and worshipped. Their priests are Jangams whom they treat with great respect. The well-to-do keep Jangams in their houses. The poor content themselves with worshipping the priests whenever there is a marriage or death ceremony in their houses or on big days. Social disputes

are settled by their priests with the help of the headman or *sheti* and a council of the leading men of the community. The Lingáyats send their boys to school and have made good progress in education. Some of them are in Government service holding high positions. Most classes of Lingáyats are on the whole prosperous.

PERSONAL SERVANTS.

Personal Servants include three castes with a strength of 8249 or 1·04 per cent of the Hindu population. Of these 117 (males 55, females 62) were Madrásis; 5079 (males 2713, females 2366) Nhávis, and 3053 (males 1561, females 1492) Parits.

Mádrásis.

Madra'sis, with a strength of 117, are found only in Belgaum town. Madrási is a general term applied to some Christian and low-class Hindu families who came from Madras about sixty years ago and took service with European officers in Belgaum. They are dark, with small eyes, a dreamy expression, and generally regular features. Their home tongue is Tamil, but they speak Hindustáni in public. They live in houses with walls of mud and tiled roofs. Their staple food is Indian millet, pulse, and vegetables. Except on holidays they eat fish, crabs, mutton, beef, and domestic fowls. They drink both country and foreign liquor, some of them to excess. They are not neat or clean in their dress and some of the men wear a loincloth and others pantaloons, a cap or headscarf, a jacket, a long coat, and boots. Their women wear the robe without passing the skirt-corner back between the feet, and a bodice which covers the back and breast. They are hardworking, but neither sober nor hospitable. Most of them are in the service of Europeans. They earn 10*s.* to £2 (Rs. 5-20) a month, and begin to earn their living when they are about fifteen. They are well paid, but some are in debt and they have no credit. Most of them waste their money in drink. Some of them send their boys to school.

Nhávis.

Nha'vis, or BARBERS, with a strength of 5080, are found in all large towns and villages. They are divided into Marátha and Lingáyat Nhávis who neither eat together nor intermarry. The Lingáyat barbers do not differ from other Lingáyats in appearance, food, dress, or customs. The Marátha barbers consider themselves superior to the Lingáyat barbers. They say that they came from Kolhápur and Sátára about fifty years ago. They look like cultivating Maráthás and say that they belong to that stock, though, on account of their calling, Maráthás do not eat or marry with them. They speak Maráthi and live in small houses with thatched roofs. Both men and women dress like Maráthás. Their staple food is Indian millet bread, rice, pulse, and vegetables. They occasionally eat fish and flesh, and drink liquor. They are an orderly, sober, thrifty, and hardworking people. They start to shave early in the morning and do not return till late in the afternoon. They never rest except in April during the *Shimga* holidays. Their women do not help them in their calling, or act as midwives or as women-doctors. In towns barbers are paid in cash and in villages in grain. The Lingáyat Nhávis shave the heads of all classes. The Marátha Nhávis do not shave Berads, Buruds, Jingars, or other degraded Hindus. Some besides acting as barbers own land, but they are not good husbandmen. Their family gods are Jotiba, Kedárling,

Chapter III. Population. PERSONAL SERVANTS. *Nhávis.*

and Tulja Bhaváni, and their priests, to whom they show much respect, are Deshasth, Karháda, or Konkanasth Bráhmans. They keep all Hindu holidays. They believe in witchcraft, sorcery, soothsaying, omens, and lucky and unlucky days. Whenever any of them sickens or if any misfortune overtakes them, local gods, Bráhmans, and Pingle and other Joshis are consulted. Their customs do not differ from the customs of cultivating Kunbis. They bury their dead, and allow widow marriage and polygamy. They are bound together as a body and their social disputes are settled by a caste council. They do not send their boys to school, and are in easy circumstances.

Parits.

Parits, or WASHERMEN, with a strength of 3050, are found over the whole district. They are most numerous in Parasgad. They have four divisions, Maráthás, Karnátaks, Rajputs, and Telangis. The Maráthás and Karnátaks are said to have been long settled in the district, and the Rajputs and Telangis to be comparatively new-comers, the Rajputs from Hindustán and the Telangis from Madras. They neither eat together nor intermarry. They do not vary much in appearance, most of them being of middle size, strong, and dark, with high nose and thick lips. The men wear the top-knot, moustache, and whiskers. The Maráthás and Karnátaks speak Kánarese and some speak Maráthi; the Rajputs speak Hindustáni, and the Telangis Telugu. They are hardworking and hospitable, but thriftless and given to drink. They wash clothes and are helped by their women and children. In washing and cleaning clothes they use rice-starch, lemon-juice, soap, indigo, and sugar. They live in towns in one-storeyed houses with walls of mud and tiled roofs. They own bullocks and asses and use them in carrying clothes. All but the Rajputs drink liquor and eat flesh, except beef or pork. Their staple food is Indian millet bread. The only thing peculiar about their dress is that they generally wear their employer's clothes. The Maráthás and Karnátaks worship the goddess Páchvi on the fifth day after a birth, and name the child either on the twelfth or thirteenth, when a dinner is given to friends and relations. They marry their girls when they come of age. Some burn and others bury the dead. They mourn ten days, but perform no rites except giving a caste feast on the third or fifth day. The Telangi washermen perform their marriage and funeral ceremonies without the help of a Bráhman or other priest. Rajput washermen name their children on the twelfth day after birth, gird the boys with the sacred thread at ten or twelve, and call Marátha Bráhmans to their marriages. They conduct their funeral ceremonies without the help of a Bráhman. All allow widow marriage. They worship Shiv, Vishnu, Lakshmi, and Yellamma, and their priests are Deshasth Bráhmans. Each subdivision has a caste council and settle their disputes at meetings of the men of the caste. Their condition is middling. They do not send their boys to school.

SHEPHERDS.

Shepherds include two castes with a strength of 60,274 or 7·61 per cent of the Hindu population. Of these 59,727 (males 29,598 females 30,129) were Dhangars, and 547 (males 289, females 258) Gavlis.

Dhangars, that is COWHERDS, called Kurubars that is Shepherds in Kánarese, are returned as numbering 59,730 and as found over the whole district, especially in Belgaum and Khánápur. They are old residents and have no traditions of a former home. Their commonest surnames are Amogasiddaru, Bannenavaru, Bhádanavaru, Hálinávaru, Hulenavaru, Kharatanavaru, and Sarvaru. They are divided into Jaude Kurubar, Hande Kurubar, Hatikankan, Unnikankan, and Vader, who eat together but do not intermarry. They are dark and strong, dirty and untidy. The hair is uncared for, the beard and moustache long, the eyebrows shaggy, and the expression sullen and morose. Their home tongue is Kánarese. They are ignorant and slothful, but innocent, honest, thrifty, grateful, and hospitable. They tend and sell sheep and goats and a few of them till. The women help in spinning wool and in selling sheep's milk and butter. They sometimes take their flocks long distances to graze and for sale, and for the sake of the manure are occasionally highly paid for penning them in fields. Some of them weave blankets nine feet by four. A blanket, of which they keep five to twenty in store, takes eight days to weave and fetches 3*s.* to 8*s.* (Rs. 1½-4). Besides minding the house a Dhangar woman spins about a quarter of a pound of wool a day. They live in houses with walls of stone and clay, and roofs of branches covered with earth. Inside they have a cooking room, a god-room, and a central dining hall, and a separate place for cattle. The houses of the poor, which are of mud and the roof thatched with straw, are divided into two or three rooms. A plot in front of the house is generally set apart for weaving. Their staple food is Indian millet bread and vegetables, and their special dishes are mutton, fowls, hare, and fish. They are fond of liquor. Among the men the well-to-do wear a pair of short breeches and a headkerchief or *rumál,* and the poorer a waistband and blanket. The women wear a bodice and robe. They have few ornaments, but those who can afford them wear ear and nose rings, gold and silver bracelets, and silver anklets. They name their children on the thirteenth day and worship the well or water-spirit within twenty days after delivery. They shave a boy's head when he is three years old. They marry their boys generally about twelve, and their girls between ten and the time they come of age. A few days before a marriage a ceremony, called *aitán,* corresponding to the thread or *munj* ceremony is performed. A Lingáyat priest or Jangam is called, or in his absence they go to a Lingáyat monastery or *math,* pile five waterpots or *kalash* on a layer of rice, and cover them with betel leaves and cocoanuts, and, after worshipping the pots, tie a *ling* round the neck of the boy. Contrary to the strict Lingáyat rules they are careful to marry their girls before they come of age, saying among other things that an unmarried grown up girl cannot ride an ox or she will pollute Basava. Two of the subdivisions, the Hatikankans and the Vaders, seek the aid of Bráhmans at their marriages. On the marriage day the girl, accompanied by her male and female relations, goes to the boy's house, where they are made to stand under an open umbrella and have grains of rice thrown over them. Then the couple, accompanied by relations and friends, go with music to the temple of one of their gods, burn camphor before the image

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SHEPHERDS.

Dhangars.

and return after offering a cocoanut. A feast to the guests completes the marriage. When a girl comes of age she is seated in a bamboo frame, and, on a lucky day after five days have passed, a feast is given to relations and friends. They burn the dead and mourn fifteen days. Among the well-to-do, if the deceased, whether a man or a woman, was over twenty years old an embossed silver plate is set among the household gods and worshipped once a year. The poor set up a betelnut instead of a mask and some families have a number of masks or betelnuts. These are kept in a four-legged wooden frame called *chauki* placed on a raised seat or *gadigi* leaning against a wall in one of the rooms in the house facing the east. They allow widow marriage. They are Shaivs by religion but do not wear the *ling*. Their family gods are Alákmirsid, Birappa, Kárisid, Mailárling, Máyana, and Rámsid. Besides the ordinary Bráhmans whom they call to marriages and who repeat marriage verses, throw grains of rice over the boy and girl, and tie the thread or *kankan*, they have a family priest belonging to the Vader subdivision called Shivalingayya whom they ask to dinner on marriage and other special occasions and present with a money offering. The duty of this priest is to purify any one who breaks religious or social rules by giving him *tirth* that is water which has been used in washing the gods. They go on pilgrimage to the temples of Birappa and Alákmursid in villages near Kolhápur. They have Lingáyat or Dhangar *gurus* or teachers each of whom within a certain area has power to settle caste disputes and if necessary punish offenders by putting them out of caste. They do not send their boys to school. About fifty years ago they are said to have been in easy circumstances, but they have not yet recovered their losses in the 1876 and 1877 famine. The spread of tillage and the taking of waste lands for forest have also reduced the area of free grazing and made the rearing of sheep more difficult and more costly. They do not take to new pursuits.

Gavlis.

Gavlis, or MILKMEN, with a strength of 550, are found throughout the district especially in large towns. They are said to have come into the district about a hundred years ago from Sángli, Miraj, and parts of Sátára. They say they originally belonged to Upper India and left their homes as camp-followers. They are divided into Maráthi Gavlis who speak Maráthi, and Rajput Gavlis who speak Hindustáni. In no point of face, figure, or bearing does a Maráthi Gavli differ from a Maráthi Kunbi. They are thrifty, even-tempered, hospitable, and hardworking. They live in tiled or thatched houses of one storey, very ill-kept and untidy, shared by them with their cattle whose number varies from five to thirty. The men wear short trousers or *cholna* reaching to the knee, a headscarf or *rumál*, and a waistcoat. The women wear the robe in Maráthi fashion passing the skirt-corner back between the feet and throwing the upper end over the shoulder; they also wear the bodice. They do not deck their hair with flowers, nor do they use false hair. Men and sometimes women wear sandals. Their staple food is rice, Indian millet bread, powdered chillies, and a liquid preparation of *tur* pulse. They do not eat fish or flesh nor do they drink to excess. They smoke tobacco. Most of them are cow and buffalo keepers, selling milk,

SHEPHERDS.
Gavlis.

curds, whey, and butter. The women help the men in milking the cows, in selling the milk, and in cleaning the stables. After about eight their boys help in watching the cattle. A milkman rises at half-past five or six, milks his cattle, and takes the milk and curds and butter to sell. He returns about one, bathes, and dines between two and three. He then goes out to bring fodder for his cattle. He returns home, and in the evening ties up the cattle, takes his evening meal, and sits talking with his neighbours or house people, sees that the cattle are all right for the night, and goes to bed. A milkwoman gets up as early as the man, washes the pots, sweeps the house, serves breakfast, sweeps the stable, makes dinner ready, grinds corn, and attends to the house. In the evening she cooks supper. They allow widow marriage and polygamy. Their family gods are Khandoba and Shidoba. They have no family priest, but they respect Bráhmans and call them to their marriages and funerals. They seldom go on pilgrimage. Their teacher or *guru* is a Lingáyat *swámi*. Whenever he visits their village the head of each family pays him 1*s.* to 10*s.* (8 *as.*-Rs. 5). Except this the *guru* has no authority over the people and does nothing for them. Most of them are in debt, borrowing to meet special expenses at eighteen to twenty per cent a year. They are bound together as a body and their social disputes are settled by a meeting of the men of the caste. They do not send their boys to school, and are a steady class.

FISHERMEN.

Fishermen include three castes with a strength of 17,440 or 2·20 per cent of the Hindu population. Of these 1267 (males 625, females 642) were Bhois; 12 (males 7, females 5) Gábits; and 16,161 (males 8035, females 8126) Kolis.

Bhois.

Bhois, PALANQUIN-BEARERS or FISHERMEN, with a strength of 1267, are found in villages on the banks of the Krishna, Malprabha, Márkande, and Harankáshi. The Bhois are divided into Marátha or Koli Bhois, Kar Bhois, Masande Bhois, and Paratgi Bhois. They eat together but do not intermarry. Besides these there are some Mhár and some Musalmán Bhois who act as palanquin-bearers. The Mhár Bhois are chiefly employed by Europeans. The Bhois are black and strong with regular features and of middle size. Those who live in the north and south of the district speak Maráthi; the rest speak Kánarese. The houses of the well-to-do are substantial, with tiled roofs; and those of the poor are thatched huts. They seldom rear poultry. The men wear a small cheap turban, a waist-cloth, and short trousers; the women wear a robe and bodice. Some men shave the head, while others keep the top-knot. The men wear the moustache but not the beard. The women tie their hair by a cotton string and do not deck it with flowers or use false hair. They are not clean in their dress and have a liking for gay colours. Except glass bangles neither men nor women have any ornaments. Their staple food is Indian millet bread, fish, and vegetables, but on high days they eat flesh and drink liquor. They are dirty, active, hardworking, thrifty, and even-tempered. A few are given to drink, but they are not extravagant. The Marátha or Koli Bhois are palanquin or litter bearers; the Masande Bhois are fishermen; and the Paratgi Bhois are cement-makers. Very few cultivate. They

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FISHERMEN. *Bhois.*

are religious and worship Shiv, Vishnu, Khandoba, Jotiba, and Amba Bhaváni. At their marriages they employ Bráhmans, and at their funerals Gosávis. Except at marriage and death they have no ceremonies. Girls marry before they come of age, the boy's father having to pay £2 10*s.* (Rs. 25) to the girl's father. They allow widow marriage. They bury their dead and mourn ten days. Rites on behalf of the dead are performed between the eleventh and the thirteenth. Either on the tenth or eleventh a Gosávi priest or *gosávi-guru* cowdungs a spot of ground in a room in the deceased's house and marks off a square with lines of flour, and in the middle of the square a pot full of cold water is placed and worshipped. The Gosávi mutters a few verses and hangs from a rafter a cotton wick twisted with leather about four feet long, and offers a goat. The wick is lighted and if it burns the soul of the deceased is supposed to have gone to heaven. If the wick goes out the soul is supposed to have gone to hell. A feast of flesh and liquor ends the ceremony. These funeral occasions are considered the proper time for the initiation or *upadesh* ceremony. Only those who are or who are about to become the followers of a religious teacher or *guru* are allowed into the room where the goat is offered. Disciples of the Gosávi are called *gurumárgis.* A man who wishes to have a religious teacher asks the Gosávi, and if the Gosávi agrees the disciple promises from that day forward to break all family ties, renounce worldly pleasures, obey the *guru* in all matters, and follow him wherever he goes. When the novice has promised, the Gosávi lays his hand on his head saying, 'Rise, from this day you are my disciple.' These disciples keep Monday as a day of rest and abstain from fishing. Formerly fishers used to throw the contents of the first net back into the water as an offering to the spirit of the water but this practice is not now observed. They have a caste organization and hold caste meetings. They do not send their boys to school, nor take to new pursuits. Since the opening of roads palanquins have almost ceased to be used and many have suffered in consequence of the change.

Gábits.

Ga'bits, or FISHERS, with a strength of twelve, are found only in Sampgaon. They have come from Ratnágiri and Vengurla, but when they came is not known. They have no subdivisions. They speak Maráthi and look like Kolis. The well-to-do live in houses with walls of mud and tiled roofs; the huts of the poor are thatched. Their staple food is rice, Indian millet, and vegetables; but they eat fish and flesh and drink liquor. All smoke tobacco and a few *gánja.* The men wear a loincloth or *langoti* and a blanket; and the women a robe without drawing back the end. Most of them catch and sell fish; the rest are husbandmen. The women help the men in their calling. Their work is uncertain and poorly paid. The men pass their time in fishing, and the women in selling the fish. They respect Bráhmans and call them to conduct births, marriages, deaths, and other chief ceremonies. They worship the ordinary Bráhman gods, but their chief object of worship is Vetál. They keep the regular Hindu holidays but not the fasts. They do not make pilgrimages and have no religious teacher or *guru.* They believe in spirits and

ghosts, and in lucky and unlucky omens, numbers, sights, and events. They allow widow marriage and bury the dead. They are bound together as a body, and settle social disputes at mass meetings of their caste. They do not send their boys to school, and are a steady class.

Kolis.

Kolis, with a strength of 16,160, are found all over the district. They claim descent from the sage Válmiki, the famous author of the Rámáyan. The Kolis are also called Kabbers or Kabbulgers that is fishermen, Ambigers that is boatmen, Chunáris or lime-burners, and Jalgars or Zárekaris that is dust-searchers. Except in occupation there is no difference in the subdivisions who eat together and all call themselves Kolis. The names in common use among men are, Bharmáppa, Chanáppa, Kalláppa, and Takkáppa; and among women, Bharmava, Gangava, Lukshmava, Shivava, and Yellamma. The Kolis are divided into several *kuls* or clans of which the chief are Adakis, Baggas, Bilechhatragis, Ghantis, Honnamutta-bile-chhatragis, and Koris. The different clans intermarry, but marriage is forbidden between members of the same clan. Kolis do not differ in appearance from Kunbis. Their home tongue is Kánarese and they live in houses with mud walls and tiled or thatched roofs. Their staple food is Indian millet and rice. They eat fish, mutton, domestic fowls, and game, but neither tame pork or beef. They consider the wild pig a delicacy. They eat animal food only on holidays or on special occasions, but it is its cost alone that prevents them making regular use of animal food. On special occasions they take intoxicating drinks, both country and foreign. In dress they do not differ from Kunbis. Their chief calling is husbandry, some being over-holders and others under-holders. They are weavers, labourers, lime-burners, boatmen, and dust-sifters, and a few are in Government service as village watchmen and messengers. The women help the men in field-work, in weaving, and in burning lime. Their work is generally steady, but most of them are poor and some have to borrow to meet their special expenses. They are generally clean, hardworking, and well-behaved. They do not eat at the hands of barbers, oilmen, washermen, carpenters, Jingars or saddle-makers, and Buruds or bamboo-workers. They are religious. Their family gods are Bhaváni, Kedárling or Jotiba, Khandoba, and Yellamma. They respect Bráhmans and employ them as their priests, calling them to conduct their marriage and death ceremonies. They keep all the chief Hindu holidays. They go on pilgrimage to Yellamma's hill in Parasgad and to Tuljápur. They have no special religious teacher. They believe in sorcery and soothsaying. Many of them are exorcists, who drive evil spirits out of the bodies of those who are possessed by them. They are also believed to have power to kill by means of evil spirits and incantations called *bhut-mantra.* One class of Kolis called Budbudkars foretell events from the chirping of birds whose language, which is called *hállaki* in Kánarese, they know. After midnight they go outside the town to a group of trees and begin to sound the *budbudki* a noisy shrill-toned pipe. This awakens the birds which move from tree to tree, and as they move make sounds from which the divines know what

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FISHERMEN, *Kolis.*

is going to happen in the town during the next few days. In the morning they come into the town, and while begging from door to door sing the events which they have heard from the birds. On the fifth day after a birth the goddess Satvái is worshipped, and on the twelfth day the child is named. A boy can be married at any time, a girl should be married between eleven and fifteen when she comes of age. The parents of the bridegroom have to pay £1 to £1 4*s*. (Rs. 10 - 12) to the parents of the bride before the marriage takes place. Before the marriage the *gondhal* ceremony is performed, the Gondhlis being paid 2*s*. to 8*s*. (Rs. 1 - 4) besides food. A goat is generally sacrificed at this ceremony. In other respects a Koli marriage is the same as a Kunbi marriage. When a girl comes of age during four days she is not allowed to touch other members of the family, but on the fifth day her husband gives her a new robe and a bodice. Well-to-do Kolis burn and the poor bury their dead. On the twelfth day after a death, a Bráhman is required to visit the house to purify it by sprinkling it with water. Child marriage, widow marriage, and polygamy are allowed, and polyandry is unknown. They are bound together as a body and settle their social disputes at a meeting of the men of the caste. Caste decisions are enforced by excommunication. They do not send their boys to school, and are on the whole a steady class.

MUSICIANS.

Musicians include three castes with a strength of 182 or 0·01 per cent of the Hindu population. Of these 105 (males 53, females 52) were Devlis; 21 (males 11, females 16) Ghadsis; and 50 Kalávants.

Devlis.

Devlis, or TEMPLE SERVANTS, with a strength of 105, are found in Belgaum, Khánápur, and Gokak. They have neither subdivisions nor surnames, proved relationship being the only bar to marriage. Among Devlis the men as a rule are tall and good-looking, and the women fair, graceful, and refined with the manners of dancing-girls. Their home speech is Maráthi. Most are husbandmen and the rest are labourers. They eat fish and flesh, and drink liquor. Their staple food is rice, millet, pulse, and vegetables. They live in houses with walls of brick or mud and tiled roofs. The men wear the top-knot, moustache, and whiskers; and the women tie their hair in a knot at the back of the head and deck it with flowers. The men and women are neat and clean in their dress and have a special liking for gay colours. They dress like Maráthás and wear both local handwoven and European clothes. The women pass the skirt-corner of the robe back between the feet. They are not allowed to sing or dance in public and in social position rank below professional singers and dancers who do not eat with them. Both men and women are servants in temples, the women being dedicated to the service in their childhood. It is usual among the class of temple servants who are called Guravs to dedicate some of their female children to the worship of the village gods, such as Ravalnáth, Satái, and Mahuli. Those who can afford it burn their dead; the rest bury. Their customs differ in no point from those of Maráthás. They keep dogs as pet. The women sweep the temple of the god to whom they are married and also act as courtezans. Of their

children one daughter is wed to the god and the rest marry the sons and daughters of Devlis. They worship the ordinary local and Bráhmanical gods. They believe in omens, witchcraft, lucky and unlucky days, number, sights, and events. They consult Karháda or Deshasth Bráhmans when they are in difficulty or at times of birth, marriage, and puberty. They settle disputes by calling caste meetings. They do not send their boys to school and are in middling circumstances.

Ghadsis.

Ghadsis, with a strength of twenty-seven, are found only in Chikodi. They came into the district about forty years ago from Sángli, Miraj, and Kolhápur. They have no subdivisions, and their surnames are Bhosle, Gáikwád, Ghorpade, Sálunke, and Yádav. Families bearing the same surname do not intermarry. They are dark, stout, well-made, and strong, and look and speak like Maráthás. They live in thatched huts and have a very scanty store of household goods. A few of the well-to-do own a cow or a buffalo. Their every-day food is Indian millet, pulse, and vegetables. They eat fish and the flesh of goats, sheep, domestic fowls, and wild game. They never give feasts except on the occasions of marriage. They have no objection to animal food, but their poverty prevents them using it regularly. They drink liquor and smoke tobacco; and some of them smoke hemp-flowers or *gánja*. The men wear a headscarf or *rumál*, a short waistcloth, and a shouldercloth; and the women a bodice and robe passing the skirt-corner back between the feet and drawing the upper end over the right shoulder. They are neither clean nor sober, but are hardworking and even-tempered. They are held to be the most skilful of local musicians. They worship the ordinary Bráhmanic gods, but their chief object of worship is Máruti. They keep house images of Mhasoba and Kedárling or Jotiba. They respect Bráhmans and call them to conduct their marriage, puberty, and death ceremonies. They believe in lucky and unlucky days, numbers, sights, and events, and consult Deshasth Bráhmans. They name their children on the twelfth day after birth, when they distribute sugar. Their marriage ceremonies last for a couple of days. The boy and the girl are rubbed with turmeric at their homes and at the time of marriage a cloth is held between them. The Bráhman repeats verses and throws rice over their heads. The guests are presented with packets of betelnut and leaves, and retire. Next day the marriage ceremony ends with a feast. They bury the dead and feast the caste people on the thirteenth, giving uncooked food or *shidha* to their Bráhman priest and to many other Bráhman beggars. They are bound together as a body and their social disputes are settled at meetings of the men of the caste. They do not send their boys to school or take to new pursuits. They are a steady class and fairly well-to-do.

Kalávants.

Kala'vants, with a strength of about fifty, are found in Belgaum, Yankammardi, Saundattí, and Athni. They belong to five classes, Maráthás, Kánarese or Lingáyats, Konkanis, Telangs, and Musalmáns. The Marátha and Lingáyat dancing-girls are said to be descended from the earliest settlers in the district. The Lingáyats do not eat from the hands of any of the other divisions; Maráthás and Konkanis eat together, but not from Lingáyats;

Chapter III. Population.

MUSICIANS. *Kalávants.*

Telangs, who originally belonged to Madras, eat from all except Musalmáns, and the Musalmáns eat from all except Telangs. None of the divisions intermarry. As a class they are fair and good-looking. Except a few of the Musalmán families who speak Kánarese the different divisions speak at home the language of their own country. Their houses are large and airy, but in appearance and plan do not differ from those of other Hindus. The women dress in rich well-fitting clothes and wear shoes and mark their brows with red-powder or *kunku*. Lingáyat girls at home mark their brows with ashes and wear the *ling*, but when they attend weddings or other joyful occasions in families who are not Lingáyats, they mark their brows with red-powder. On such occasions Musalmán girls also mark their brows with red-powder. All, except Lingáyats, eat fish and the flesh of goats, sheep, and fowls; and the Musalmáns beef and drink liquor. They sing, dance, and act as courtezans. Marátha and Lingáyat Kalávants do not receive visits from Musalmán men on pain of loss of caste. Telangs receive Musalmáns and Konkanis receive Christians but not Musalmáns. They generally begin to learn to sing and dance when about seven or eight years old and their training lasts for about ten years. They practise singing and dancing every morning and evening. Their charges vary according to the season and the demand for their services. The ordinary charge for a troop or *táfa* of five, two dancers and three players, for a thread-ceremony varies from 10*s.* to £1 10*s.* (Rs. 5-15); for a marriage from £3 to £20 (Rs. 30-200); for public feasts from 10*s.* to £2 10*s.* (Rs. 5-25); and for house-warming from 10*s.* to £1 10*s.* (Rs. 5-15). The monthly earnings of a Kalávant vary from £1 10*s.* to £5 (Rs. 15-50) and most earn £2 to £2 10*s.* (Rs. 20-25) a month. Only a few Telang and Konkani dancers earn as much as £5 (Rs. 50) a month. Their expenses vary with their incomes, but if they choose they can save £3 (Rs. 30) out of every £5 (Rs. 50) they earn. They adopt girls whose parents are unable to support them. The daughters of dancing-girls, as a rule, take to their mother's profession. They were formerly allowed to buy girls but this is now forbidden and in consequence of the restriction their numbers are said to be decreasing while the number of prostitutes or *kashins* is said to be on the increase. They get a Bráhman to give their child a name on the twelfth day after birth. Among Marátha, Lingáyat, and Musalmán dancing-girls between the time when a girl is seven years old and the time she comes of age she is presented with a set of ankle-bells called *cháls*. Unless this ceremony, which is called *tilu*, is performed she is not a regular dancing-girl and is not allowed to sing or dance in public. After the bell ceremony comes the marriage which is performed either before or after a girl comes of age, but always before she is pregnant. The ceremony is performed with the same details as a marriage in the class to which they belong, all the honours which are generally shown to a bridegroom being in their marriage shown to a dagger or *katár*. Instead of the bell-wearing and dagger-marriage Telang and Konkan dancing-girls, before they come of age undergo a form of marriage called *shes*, in which a girl dressed as a man and with a dagger in her hand

MUSICIANS.
Kalávants.

acts as bridegroom. The sons of dancing-girls are called either *saffardáiks* a respectful or *sájindás* a somewhat contemptuous Hindustáni term for a musician. The occupation of these men is playing the fiddle and drum or singing. They generally begin to learn when they are about twelve or thirteen and are kept under training six or seven years. Some dancing-girls' sons with the help of their mothers, sisters, or paramours' funds have become wealthy moneylenders and cloth-dealers. Others own land, or teach music and dancing, charging 10*s.* to £3 (Rs.5-30) a month. The Telangi musicians are dirty, hot-tempered, and drunken; the Musalmán, Konkan, and Marátha musicians drink moderately; and the Kánarese musicians abstain. Except the Telangs, musicians as a class are good-tempered, hospitable, and well-behaved, but thriftless. Their manner is notably formal and respectful. They marry the daughters of prostitutes or orphan or destitute girls. Even when they are married they live in some corner of their sister's or their mother's house. Their widows do not become dancing-girls nor do they remarry. Some of them become mistresses living with their protectors and cease to belong to the dancing-girl caste. Besides the Saffardáiks there is a class of Bráhman music-masters who are generally Konkanasths and are known as Pandits, Gavais, and Vastádjis. They live in Bráhman quarters and their occupation in no way affects their position as Bráhmans. Konkani Kalávants when they pass temples or the houses of Government officials, out of respect untie the part of the robe called *kásta* which they tuck into the waistband behind. They also used to go and sing at the house of the headman and Government officers, but except in some of the neighbouring Native States this practice is falling into disuse. Dancing-girls consider oilmen, barbers, Jingars or saddle-makers, and washermen low, and never perform at their houses. The troop or *tófa* includes one or two or sometimes three dancing-girls, two fiddlers, and one drummer. The dancing-girl stands in front, and on either side of her stands a fiddler and behind her the drummer. Konkani, Maráthi, and Telangi dancing-girls have priests, generally Deshasth, Konkanasth, and Karháda Bráhmans. Lingáyat dancing-girls employ Jangams or *ayyás* and Musalmán dancing-girls employ the *káji*. Konkani, Maráthi, and Telangi dancing-girls burn the dead. No priest goes with the body and no religious ceremony is performed on the day of death. On the third day relations and friends throw the ashes in water. From the ninth to the twelfth day with the help of a priest balls called *pinds* are offered to the deceased. On the thirteenth day the caste is given a dinner. They mourn ten days. Lingáyats and Musalmáns bury the dead. Among the Lingáyats the *ayya* or priest attends the funeral and before the body is buried touches it with his foot and is paid 2*s.* 6*d.* (Rs.1¼). On the third and seventh days the caste is feasted. Lingáyats observe no mourning. The Musalmáns ask the *káji* to attend the funeral and he repeats verses from the Kurán after the body is buried. They feast the caste on the ninth and eleventh days. Dancing-girls are religious. Except the Musalmáns they worship all Hindu gods, and even Musalmán girls sometimes worship Hindu gods and follow Hindu customs.

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They have no headman. Each section has its own board or council, but they have no fixed rules for its guidance. When a dispute arises one of the parties calls the elderly dancing-girls, who meet in one of their houses and settle the matter. They do not send their children to school but a few read and write Maráthi and are well-to-do, holding lands for services rendered to temples and to the tombs of Musalmán saints.

LABOURERS.

Labourers and **Miscellaneous Workers** include seventeen castes with a strength of 49,934 or 6·31 per cent of the Hindu population. The details are:

BELGAUM LABOURERS AND MISCELLANEOUS WORKERS.

CASTE.	Males.	Females	Total.	CASTE.	Males.	Females	Total.
Beldárs ...	842	850	1692	Korvis ...	1775	1935	3710
Bhandáris ...	694	600	1294	Korchars ...	129	164	293
Bindarus ...	18,649	18,628	37,277	Medárs or Burúds	544	548	1092
Deshávals ...	270	230	500	Rámoshis ...	92	75	167
Dombárs ...	478	528	1006	Rávals ...	126	132	258
Golls or Gopáls ...	173	151	324	Shikáris ...	14	15	29
Ilgers ...	568	640	1208	Vadars ...	90	107	197
Kaikádis ...	63	52	115				
Kaláls ...	25	23	48				
Kolátis ...	352	372	724	Total ...	24,884	25,050	49,934

Beldárs.

Belda'rs, or QUARRYMEN, with a strength of 1692, are found all over the district. They are of Gujarát origin, and came into the district from Sátára in search of employment about sixty years ago. They look like Kunbis. They can speak Maráthi, but their home tongue is Gujaráti. Most of them live in thatched huts and a few in houses with mud walls and tiled roofs. They keep bullocks, buffaloes, cows, and dogs. Their staple food is Indian millet, rice, pulse, and vegetables. They never hold caste feasts except on the occasion of a marriage. They eat fish, and when they can afford it the flesh of goats, sheep, poultry, partridges, and wild game. The cost alone prevents them from using animal food regularly. They smoke tobacco and drink country and foreign liquor but not to excess. They dress like Kunbis, wear the same ornaments, and the women mark their brows with red-powder. They are not clean, neat, or honest, but they are hardworking and orderly. They are quarrymen, sometimes employing servants. Boys help their fathers from the age of sixteen. The craft is hereditary, constant, and well paid. The men work from early morning to evening, and the women look after the house. Some burn and some bury their dead. They worship all Hindu gods and pay special respect to Vithoba. Their priests are Deshasth and Karháda Bráhmans, whose help they seek at births, marriages, comings of age, and deaths. They keep the usual Hindu holidays. They believe in omens and in lucky and unlucky days regarding which they consult Bráhmans. Their customs differ in no point from those of Kunbis. They are bound together as a body and settle social disputes by the opinion of the majority of the castemen. They do not send their boys to school. They are free from debt, and are a steady class.

Bhandáris.

Bhanda'ris, or PALM-TAPPERS, with a strength of 1294, are found all over the district except in Sampgaon and Athni. They came into the district about sixty years ago from Rantágiri in search of work.

LABOURERS.
Bhandáris.

Their home speech is Maráthi. They live in good and neatly kept houses with walls of mud and tiled roofs. They drink to excess. Their staple food is Indian millet, pulse, and vegetables. They feast the caste on marriages and after deaths. Whenever they can afford it, they eat fish, crabs, mutton, poultry, hares, wild game, pigeons, and partridges. They drink country and foreign liquor and palm-spirit. They smoke tobacco and some of them hemp-flower or *gánja.* The men wear the moustache and sometimes the whiskers, but never the beard. Their heads are shaved, except the top-knot, once a week. The women wear their hair rolled in a ball on the back of the head, decking it with flowers, and mixing it with false hair. A few of them are clean and neat in their dress, but most are dirty. The only peculiarity in the dress of women who have come from the Konkan is that they draw the skirt of their robes back between their feet. They are hardworking, even-tempered, and orderly. Some of them are husbandmen and others messengers and constables. A lad generally begins to earn his living about fifteen. Their women help in weeding and sowing and in selling milk and butter. They worship the usual Hindu gods, Shiv being the chief object of their adoration. Their priests are Deshasth and Karháda Bráhmans to whom they show great respect. They keep Hindu fasts and feasts, and go on pilgrimage to Pandharpur, Gokarn, and, if well-to-do, to Benares. They believe in sorcery, witchcraft, soothsaying, omens, and lucky and unlucky days, and consult Bráhmans at the time of birth or marriage or whenever they are in difficulty. Their customs do not differ from those of Kunbis. They either bury or burn the dead. They are bound together as a body, and settle social disputes at meetings of the men of the caste. Some of them send their children to school. They take their girls away about twelve and their boys about fifteen. They attempt no new pursuits and are on the whole a steady people.

Biadarus.

Biadarus, or **Berads,** are returned as numbering 37,280 and as scattered all over the district. They form a distinct tribe corresponding to the Gujarát Kolis, the Khándesh Bhils, and the Poona Rámoshis. Páchhápur about twenty miles north of Belgaum is said to have formerly been a capital of the Berads and many villages near Páchhápur are occupied chiefly by Berads; they are also found near Satagati on the Belgaum-Poona road in the hills bordering the Ghatprabha. In former times they were much feared by travellers whom they waylaid in hilly parts by rolling stones on them from high ground near the roadside. Gangs of Berads still occasionally waylay and rob the travellers. The common names for men are Balya, Bhima Hanmya, Lingya, and Shettya; and for women Gangi, Lagmi, and Yelli. Their surnames are Basgalvar, Gadaldavar, Gorla, Gujaldavar, Metkar, Metkuppi, Motmalnavar, Mumudlavar, Nágalnavar, and Phodenavar. Persons bearing the same surname do not intermarry. As a class Berads are strong, robust, and able to bear fatigue and hardship. Most of them are dark, but some are fair, clean, and tidy. Their home tongue is Kánarese; some of them live inside the villages in houses with flat roofs and stone walls and rear cattle. Others, in hilly tracts, live in grass huts and do not rear animals. Their staple food

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Population.
LABOURERS.
Biadarus.

is millet bread or rice and pulse. They eat mutton, beef, pork, domestic fowls, and wild game. They drink to excess. They have no objection to eating with Musalmáns. The higher classes of Hindus look down on them and never associate with them. The men wear a pair of light short trousers reaching a little below the knee, a shirt and a headscarf or *rumál*. The women wear a backed bodice with short sleeves, and a robe whose skirt they do not pass between the feet. Berads, as a class, are simple in their manners, civil and goodhumoured in their bearing, talkative, and brave; they are lazy, cunning, and cruel. They are clever thieves, skilful in eluding search and hiding stolen property, and are much feared by travellers. They steal cattle with such cleverness and send the stolen animals such long distances, that the greatest energy and caution often fail to find any trace of them. The owner has to go and ask the Berad's help, and if he promises a reward the animal is found and restored. Near Satagati if an animal is missing it is almost sure to have fallen into the hands of the Berads. They are said to cut its throat, hang its head down to the branch of a tree, kindle a fire underneath it, and with their wives and children feast on its flesh. Though notorious thieves, the Berads are honest guardians of public property. They are village watchmen, husbandmen, and labourers. Under the Peshwa the village of Chikaddine about twelve miles north of Belgaum was the centre of a small Berad state. At the time of the British conquest of the country in 1817 they had a strong organization under a *náik* or chief. In the early years of British rule they caused some trouble, but were reduced to order in 1820. They were still very unwilling to settle to regular work and preferred to sublet their land even at a small rent rather than be at the trouble of farming it. In 1829 there was a great Bedar outbreak under a famous leader named Rajappa Sangoli. So successful was he that for a time the fort of Belgaum was believed to be in danger. Of late years they have become skilful both as field and as day labourers, hunters, and snarers. They have no family priests. They believe in sorcery, witchcraft, and soothsaying. They worship all local deities, especially Yellamma and Máruti, and consult Bráhmans. Their chief ceremonial occasions are birth-naming, hair-cutting, coming of age, marriage, and death. On none of these occasions is a Bráhman called to officiate. On the fifth day after the birth of a child they worship the goddess Páchvi and feast three or four relations. On the twelfth or nineteenth day the elders choose a name generally either of a deceased relation, or of one of the gods, lay the child in a cradle, repeat its name three times, the women sing songs, and a few relations are feasted. When a male or a female child is a year old the maternal uncle cuts five hairs with a pair of scissors and asks the barber to cut the rest. A girl is married before she comes of age; the bridegroom, in company with relations, goes to the bride's at the time fixed by the village Bráhman; the bride is led by her maternal uncle to where the marriage party are met; the couple are seated on a mattress face to face, and a cloth is held between them; the elders throw grains of rice over their heads, and they are husband and wife. The next day the married pair go to the village temple accompanied by

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Biadarus.

relations and music. They stand outside of the building, give a cocoanut, betel-leaves, and a ¼ *anna* (§*d.*) to the temple ministrant, bow to the god, return to the bride's house, distribute sugar to the guests and give a feast to near relations. Polygamy and widow marriage are allowed and practised. When a girl comes of age she keeps aloof for three days. On the fourth day she bathes, when if the husband is well-to-do, he gives her a new robe and bodice, and a married woman fills her lap with rice, betelnut, and a cocoanut. A few burn, but most bury their dead. The dying person is laid in the centre of the house with the head towards the north. When life is gone the body is bathed, shrouded in a new cloth, and carried to the burning ground. A Mhár always goes with the body and is paid 1½*d.* (1 *anna*). On the twelfth day the chief mourner brings water from the village Brahman, sprinkles it in the house, and, if the deceased was married, a silver plate impressed with the deceased's figure is bought from a goldsmith for 6*d.* or 1*s.* (*annas* 4 or 8). On the thirteenth day the relations of the deceased worship the silver plate which is kept in the house and worshipped once in a year. They are bound together as a body. Their social disputes are settled at meetings of the caste under an hereditary headman called *nádigye.* They do not send their boys to school.

Deshávals.

Desha'vals, with a strength of 500, are found in Belgaum, Parasgad, and Athni. They came into the district from Bangalor about sixty years ago. They live in small houses with walls of mud and tiled roof; and keep cows, goats, dogs, and poultry. Their home speech is Telugu. Their staple food is wheat or Indian millet bread, rice, pulse, and vegetables. They eat fish, mutton, and poultry, but there is a caste rule against eating animal food daily. They are great drunkards, using both country and foreign liquor. They smoke tobacco and some of them hemp-flower or *gánja,* eat opium, and *májum* an inebriating preparation of *bháng* mixed with sugar and spices and formed into cakes. The men wear the top-knot and moustache; and the women tie the hair in a bunch on the right side of the head without using either flowers or false hair. The men wear the loincloth, headscarf or *rumál,* waistcloth, coat, shirt, and shouldercloth; and the women the shortsleeved bodice and a robe the skirt-corner of which they pass between the feet and draw the other end over the left shoulder. They are neither neat nor clean in their dress, and use both country-made and European cloth. They bake and sell loaves, biscuits, and ginger-bread, the women and children helping in their calling. They worship the ordinary Bráhmanic gods and have the greatest respect for Mahádev. Their household god is Venkoba and they are the priests of Náidus and Mudliárs. Their priests are Deshasth Bráhmans, whom they call to conduct their chief ceremonies such as birth, marriage, puberty, and death. They have no teacher or *guru,* and make no pilgrimages. They believe in soothsaying, omens, and lucky and unlucky days. They bury their dead, and their customs do not differ from those of the Náidus. They are bound together as a body, and settle social disputes according to the opinion of the majority of the caste people. They send their boys to school and teach them Telugu and Maráthi. Their craft is poorly paid, and is declining.

Chapter III.
Population.
LABOURERS.
Dombárs.

Domba'rs, with a strength of 1006, are found throughout the district. Tumblers, rope-dancers, and gymnasts are called Dombárs. They are divided into Vále or Váliar that is Holia also called Mhár Dombárs, Gopálgani Dombárs who perform feats on *gopálganis* or long bamboo poles, and Musalmán Dombárs. These three classes have no subdivisions and no surnames. They do not intermarry or eat together. The Vále Dombárs speak Kánarese, the Gopálganis Maráthi, and the Musalmáns Hindustáni. The men are generally hardworking and good-tempered, though not sober. The Gopálganis are clean, neat, and well-behaved, and the Vále women are thieves. The Gopálganis, besides performing rope-dancing and other athletic feats, amuse the people by buffoonery. Two bamboos ten or twelve feet long are set up some sixteen feet apart and a strong rope is tied to their tops. On this they dance and while dancing keep making ludicrous remarks like buffoons in theatres. They are excellent stilt-walkers and also perform feats of strength on the ground. The Gopálgani women are expert prostitutes persuading people to visit them and to pay them well. For this purpose good-looking girls are set apart and called *sonchedis* or golden daughters. The Váles make combs and other articles of horn and hide which the women hawk from house to house, losing no chance of pilfering anything they can lay their hands on. Like the Gopálganis the Musalmán Dombárs earn their living by performing athletic feats and by begging. When they beg they are accompanied by their women who dance and sing, and both women and children take part in performing athletic feats. Sometimes they go begging from door to door, one beating a drum or *daf*, and the other playing the one-stringed fiddle called *tuntune*. The women also make bamboo sieves and barter them for old clothes. Dombárs wander from place to place stopping outside the villages in small huts of straw matting supported by bamboo sticks which they carry with them wherever they go. They halt during the rains wherever they happen to be when the rain begins. They rear no domestic animals except some asses which carry their mat huts and their gear. They eat the flesh of cows, buffaloes, goats, sheep, deer, and hogs; but not of horses, *nilgáis*, lizards, serpents, porcupines, asses, or monkeys. The men wear short tight trousers and wrap a long cloth round the loins. They occasionally wear a waistcloth, a short coat, and a turban. The golden girls of the Gopálganis who are set apart as courtezans have a silk-bordered robe and bodice, deck their hair with flowers, and wear gold and silver ornaments on the head, ear, nose, neck, arms, and feet like those worn by dancing-girls. The dress of the rest of the women is poor and coarse. In the morning the men teach their children athletic exercises and to sing songs, and then perform from two till sunset. The women, after setting apart some food for the evening, go about begging and pilfering. They marry their girls at any age, the husband having to pay a sum of money to the girl's parents. Some of the men have more wives than one and live on their wives' earnings as courtezans. They bury their dead. Hindu Dombárs worship Yelloba and Yellamma, and Musalmán Dombárs reverence Pirs. They have no class organization. Each family roams by

itself careful to avoid others lest they should spoil each other's prospects. The Gopálganis are well-to-do, but the Váles are extremely poor. They do not send their boys to school or take to new pursuits. On the whole they are a falling people.

Golls.

Golls or **Gopa'ls**, with a strength of 324, are found only in Sampgaon and in Athni. They are a wandering people from Madras whose home speech is Telugu. They are dark and middle-sized with long faces, thick lips, gaunt cheeks, and long necks. The men wear the top-knot, moustache, and whiskers, and a few the beard. They live in thatched huts and keep dogs. Their staple food is Indian millet bread, pulse, and vegetables. Their only caste feasts are in honour of marriages. They eat fish and the flesh of sheep, goats, the hare, domestic fowls and wild game. They drink palm-spirits. Most smoke tobacco and some hemp-flower or *gánja*. They dress and wear ornaments like Kunbis. They prepare medicines from metals and from forest plants. Some of them are clever at drawing out guineaworms with a needle and at cupping. Their women and children weave mats and sell them in the local markets. Some of them are beggars. They respect Bráhmans and call them to their marriages. They worship the ordinary Bráhman gods and have the greatest respect for Máruti, whose image, along with those of Venkoba, Narsoba, and Yellamma, they keep in their houses. They have no spiritual teacher or *guru*, and believe in lucky and unlucky days. On the birth of a child they worship the goddess Páchvi or the spirit of the fifth, and name their children on the ninth. Their boys are shaved for the first time in presence of the village Máruti. Their marriage customs do not differ from those of the Kunbis. They bury their dead and mourn for five weeks, when they call a Jangam or Lingáyat priest who makes them pure by ringing a bell and blowing a conch-shell. For this he is given uncooked food or *shidha*. They have a caste organization and settle their social disputes at meetings of the castemen. Some of them earn enough to maintain themselves and their families decently and a few lay by a little. They do not send their boys to school and are a steady class.

Ilgers.

Ilgers or **Shindiga'rs**, with a strength of 1208, are found in all large villages of the district except in Khánápur. They are chiefly found in the villages and towns near which fan-leaf or *tád* palms and wild date-palms grow. They say they came into the district about a hundred years ago from Bellári in Madras in search of work. Their home tongue is Kánarese, but in Chikodi, Athni, and Belgaum they speak Maráthi out of doors. They look like Lingáyats, and are dark, strong, and muscular. Most of them live in houses of the better class, with walls of brick or mud, and tiled roofs. Their staple food is wheat and Indian millet bread, rice, pulse, milk, butter, curds, and vegetables. They eat fish and the flesh of goats, sheep, deer, hare, and domestic fowls. They do not sacrifice the animal before eating it. They do not drink country or foreign liquor, not even fresh palm-juice, neither do they smoke tobacco or any other drug. They dress like Lingáyats and wear the same ornaments. They are not clean, but they are hardworking, sober, thrifty, even-tempered,

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LABOURERS.

Ilgers.

hospitable, and well-behaved. They are drawers and sellers of palm-juice. Boys begin to earn a living when they are about fourteen. Some of them are moneylenders and one contracts to supply bread to the Belgaum troops. Some are over-holders, some under-holders, and some field-labourers, but none are skilful husbandmen. The women help the men in sowing and weeding. Their religion and customs do not differ from those of the Maráthás. Their priests, who are Karháda Bráhmans, officiate at their houses at birth, marriage, coming of age, and death ceremonies. They worship the usual Bráhmanic gods, and have the greatest respect for Vithoba. They bury their dead. They have a caste organization. They do not send their boys to school. Since they came into the district they have improved the palm-juice trade, and made money. They are well paid and prosperous.

Kaikádis.

Kaika'dis, with a strength of 115, are found in Chíkodi, Gokák, and Athni. The men wear the top-knot and moustache, and the women tie their hair in a knot without using false hair or flowers. They live either in houses with mud walls and tiled roofs or in thatched huts. They rear bullocks, buffaloes, donkeys, and dogs, and their every-day food is Indian millet bread and vegetables. No one but Mhárs eat from their hands. They eat fish, the flesh of sheep, goats, pigs, hare, deer, partridges, and fowls. They are fond of drinking both country and foreign liquor, and smoke tobacco and hemp-flower or *gánja.* Their habits are dirty and untidy. The men roll a piece of cloth round the loins and another round the head, and draw a third over the shoulders. Their women wear a robe without passing the end between the feet; they seldom wear a bodice. They make baskets of the wild date leaves and some are husbandmen under-holders or field-labourers. All have a bad name as robbers and housebreakers. They worship all Hindu gods, honour Yellamma as their house goddess, and reverence Muhammadan saints. They consult village Bráhmans as to their children's names, but do not call them to their marriages. The boy and girl are rubbed with turmeric at their houses, a caste feast is given with plenty of liquor, and the parents of the girl tie the hem of the girl's robe to the boy's waistcloth, and the boy and girl are husband and wife. The marriage agreement has the unusual condition that the son-in-law must live with his wife's family and help to support them until his wife has given birth to three children. If he separates from his wife by mutual consent, he has to make an allowance to his wife's parents. Kaikádis have no headman and settle disputes by a committee of four or five members of the caste. They do not send their boys to school or take to new pursuits. They are a poor class.

Kalals.

Kala'ls, or LIQUOR-SELLERS, with a strength of forty-eight, are found in large villages and towns throughout the district. They are generally fair and goodlooking. The men wear the topknot, moustache, and whiskers, but no beard. The women braid their hair behind, but do not deck it with flowers or wear false hair. They speak Kánarese. Most of them live in houses with tiled roofs. The men dress like Lingáyats in a headscarf *rumál,* waistcloth, coat, and shouldercloth; and the women in the robe and bodice. The men wear the sacred

thread. They eat fish and the flesh of sheep, goats, the hare, and domestic fowls, provided they are slaughtered by a Musalmán priest or *mulla*. If there is no available priest a Kalál slaughters the animal himself, washing his hands and mouth and repeating some words from the *Kurán*. Their hereditary calling is to make and sell liquor, but since 1881, when a central or *sadar* distillery was established at Belgaum, their calling has been confined to the sale of liquor prepared at the distillery. They also work as labourers and cultivate, though as cultivators they do not show much skill. Their women work in the fields and as day-labourers. They worship Shiv, Vishnu, and Máruti, and show much respect to their priests who are Deshasth, Konkanasth, and Karháda Bráhmans. Their marriage and death ceremonies are the same as those of Kunbis. Their marriages last three days. On the first day castemen are feasted and the bride and bridegroom are rubbed with turmeric. The next day the bridegroom goes to the bride's house and is seated on a blanket. A cloth is held between them and the priest repeats verses and at the end throws grains of rice over their heads, and they are husband and wife. Packets of betelnut and leaves are handed round, and the guests retire. On the second evening the boy walks with the girl to his house accompanied by music and friends and relations. At his house the goddess Lakshmi is worshipped. On the third day a castefeast is given. On the first day after a death 2*s*. to 4*s*. (Rs.1-2) are spent in preparing the pile, in buying flowers which are thrown over the body, and in buying clothes for the corpse. On the third day sons, brothers, and other near male relations go to the burning ground, sprinkle milk over and round the ashes, take the ashes to some river, and throw them into the water. On their return such alms as they can afford are given to the poor. On the twelfth or thirteenth day a dinner is given to near relations and friends. A Bráhman priest attends only on the twelfth day and gets cash or *dakshina* and uncooked food or *shidha*. They practise child marriage and polygamy; widow marriage is forbidden and polyandry is unknown. Their caste rules allow them to spin wool in a spindle but not to spin cotton. If they touch quilt patch-work they have to bathe. They have no priest of their own, but they generally call Bráhman priests to their marriages. They do not go on pilgrimage. Under the new excise system they have become little more than the servants of the contractor. They borrow to meet special expenses. They have no headman and settle social disputes by the opinion of a majority of the castemen. They send their boys to school but only till they can read and write a little. Their condition is at present somewhat depressed.

Kolátis.

Kola'tis, with a strength of 724, are found only in Chikodi. They are divided into pure and impure Kolátis who do not eat together or intermarry. They speak a mixture of Maráthi and Hindustáni, and are intelligent, slight, and active, of fair complexion, with dark eyes, and short-cut black hair. The men wear the top-knot, the moustache, the beard, and whiskers; and the women tie the hair in a knot behind the head. They generally live outside of villages and

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Koláti.

move from place to place, carrying long low mat huts, nicknamed *kádi-mahál* or straw-halls. They live together in small groups of four or five families. They keep donkeys which they use in travelling from place to place. Their staple food is Indian millet bread and vegetables. They eat fish, crabs, mutton, domestic fowls, pigs, deer, hare, and partridges. They drink both country and foreign liquor and palm-juice. All smoke tobacco and some hemp-flower or *gánja*. Their dress is untidy and dirty. The men wear a small twisted turban, a rough shouldercloth, and short tight trousers; the women wear a shortsleeved bodice and a robe whose skirt corner is passed back between the feet. They are tumblers and rope-dancers, and live by begging. Their social position is as low as that of Mhárs. They worship the ordinary Hindu gods but Hanumán is their chief object of worship; their family deities are Khandoba and Mari. They believe in ghosts and spirits. When she comes of age every Koláti girl is called on to choose between marriage and prostitution. If she prefers marriage she is jealously watched and is usually well-behaved. If she choose prostitution and tumbling, her parents have to call a caste council and get their leave and give a feast. She is then at liberty to follow the calling. The children of unmarried Koláti women are admitted to the full privileges of the caste. They are an intelligent class anxious to rise from their position.

Korvis.

Korvis, with a strength of 3710, are found over the whole district except in Kánápur. They are divided into Sanádis, Konchis, Advis or Kal Kaikádis, and Modi Korvis. The Sanádis are considered the highest subdivision of Korvis and neither eat nor marry with the others. They are strong and dark, the women being a little fairer than the men. The men wear the top-knot, the moustache, and whiskers. Their home tongue is Telugu mixed with Tamil, in which three-fourths of the words are Kánarese. They are dirty, cruel, idle, given to thieving and drinking; and their women are prostitutes. They are musicians and makers of baskets, cornbins, slings, and grass ropes. They do not cultivate. The Modis or sorcerers play on a pipe called *pungi* and make baskets; and the Konchis catch and sell peacocks and partridges. The Advis enter villages during the day under pretence of selling brooms and baskets. They find a good house to rob, and at night return and carry off clothes, vessels, ornaments, or cattle. The Advi women are also thieves. They frequent villages on the pretence of begging and rob by day in regular gangs headed by a female leader called *jamádárin*. Each gang is provided with a bunch of keys and pick-locks. When they see a locked house in an unfrequented lane, one of them stands in front of the door, as if begging alms. The *jamádárin* picks the locks and the rest are posted round watching. When the leader comes out with the booty she locks the door, and they all walk away. Should any one happen to pass while the leader is in the house, the woman at the door produces a silver coin and asks the man if the coin is good. She then begins to dispute with him, and laying hold of him calls to her comrades that the man has abused her or taking liberties with her. One woman after

another runs up and they jostle the man away from the door. When a number of people have gathered the leader escapes with the booty. Again, an old woman will go from house to house pretending to be a fortune-teller. If she finds a house with no one in it but a single woman she flatters and astonishes the housewife by telling the chief events in the housewife's life, how many children she has, and how many more are coming. When the woman of the house is satisfied that the Advi woman has superhuman powers she allows the witch to cover her face with her robe and shuts her eyes while the Advi woman breathes on them and blows in her ears and sits muttering charms. Meanwhile one or two of her friends who have been lurking close by, walk into the house and carry away whatever they can lay their hands on. When they have left the house the woman's face is uncovered, and the Advi woman takes her presents and leaves her dupe to find out that her house has been robbed. Such of the Korvis as have given up a wandering life live either in or outside of villages in small houses either with thatched or tiled roofs. They rear pigs and fowls. While travelling they carry straw mats which with the help of a few sticks they make into huts. They keep dogs and asses to watch and carry their goods. Except cows, horses, rats, and dead animals, they eat most kinds of flesh and drink liquor. Their staple food is Indian millet. On fast days they prepare cakes or *polis* and rice like other Hindus. They dress like low-caste Hindus, generally in dirty clothes. Their women wear a bodice and a robe. The Modis or sorcerers wear a long coat, a pair of breeches, and a turban with some feathers fastened to it. Well-to-do women wear a nosering or *mukra* of gold, and silver rings or *tolbandis* above the elbows. Except a coil of black beads round the neck and glass bangles, a poor woman wears no ornaments. On the fifth day after a birth the goddess Páchvi is worshipped, and the child is named on the twelfth, the name being given by an astrologer. All children have their heads shaved before they are a year old. They have no rule that a girl should be married before she comes of age. The betrothal is settled by the payment of 8*s*. (Rs. 4) to the girl's father in presence of relations and friends. Shortly before the marriage day a second sum called *mahár* of not less than £3 (Rs. 30) is given to the girl's father. Three days before the marriage the boy and girl are rubbed with turmeric at their homes and instead of red-powder or *kunku* a mixture of turmeric and cement is rubbed on their brows. A cocoanut wrapped in a piece of cloth is tied to the boy's right and a three-cornered piece of cloth called *pál* is set up as a canopy in front of the boy's house. On the wedding-day the boy goes with his relations and friends to the girl's house and sits by the girl surrounded by women. Neither widows nor widowers are allowed to enter the house. The boy's and girl's hands are joined, and two married women, one a relation of the boy, the other of the girl, ask the elder women present whether they agree to the marriage. When they state that they are willing, the musicians play the marriage song and the ceremony is completed. Then the boy and girl sit facing each other and they feed one another with sweetened rice, and the rest of the rice is given to guests whose

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first wives or husbands are alive. The boy takes the girl to his house and feasts the caste with meat and liquor. A widow who has daughters may not marry until all the girls are married; a widow who has sons can never marry. Korvis, as a rule, bury the dead, but they burn a woman who dies within ten days after child-birth. Their death ceremonies are like those of low-caste Hindus. The only peculiarity is that two near relations or friends are chosen to be corpse-bearers and after the funeral remain in the house for three days. On the third day the ashes of the dead are gathered and thrown into a river or pond. After bathing the two bearers and a party of caste people are feasted and are then free to go where they please. The gods of the Korvis are Máruti, Yellamma, Huligeva, Mailar, Basápa, and Márgav or Lakshmi. They believe and worship all other Hindu gods and goddesses. Their priests are ordinary Bráhmans. They fast on Saturdays and observe *Pádva* in April and *Nág-panchmi* in August as holidays. They go on pilgrimage to Huligeva in the Nizám's dominions, to the shrine of Yellamma at Saundatti, and to a Musalmán saint's tomb at Yamanur. Her monthly sickness is not thought to make a woman unclean. Though the Korvis hold a very low social position high-caste Hindus do not consider that their touch defiles. The Sanádis have a headman of the Támil caste whom they term *sheti* or *mahánandi*. The other subdivisions settle social disputes at meetings of the men of the caste. Among the Korvis if a woman is found guilty of adultery or of any other serious crime she is put out of caste and not allowed back until she passes through the following ordeal: Three stakes of Indian millet are set on the ground their tops touching. The woman is made to stand under them and they are set on fire. Then her tongue is branded with a piece of heated gold. After all these rites have been performed she is clean and fit to come back into caste. The Korvis do not send their boys to school. They are a very poor class, many of them living entirely on alms.

Korchars.

Korchars, with a strength of 293, are found in Belgaum and Gokák. They are black, strong, and well-made, and look like Korvis. Their expression is lively, the nose high, the cheeks round, and the hair lank. The men wear a top-knot, moustache, and whiskers; and the women tie their hair in a knot on the right side. Their home tongue is Tamil; out of doors they speak Hindustáni. They live in small dirty and untidy houses with walls of mud and tiled roofs. Their staple food is Indian millet bread, pulse, and vegetables. They eat fish and the flesh of goats, sheep, fowls, and game. They are given to drink, using both country and foreign spirits and palm-juice. All smoke tobacco and some smoke hemp-flowers or *gánja*. The men wear a headscarf, a short coat and waistcoat, and a waist and shouldercloth; the women wear a shortsleeved bodice and a robe whose skirt-corner is not passed back between the feet. Some are day-labourers, while others are hunters or *shikáris*. They eat from Maráthás and Maráthás eat from them. They are hardworking, but not honest, sober, or thrifty. The men go hunting or work as labourers, and the women earn something by tattooing. They

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Korchars.

worship the usual Bráhmanic gods and have the greatest respect for Máruti. Their family goddess is Durgamma and their family priests are Bráhmans whom they call to conduct their marriage, age-coming, and death ceremonies. They observe the regular Hindu holidays. They have no religious teacher or *guru*. They believe in soothsaying, omens, and lucky and unlucky days, and consult Deshasth Smárt Bráhmans at the time of birth and marriages and when in difficulty. They name the child on the twelfth day after birth and give a dinner, most of the guests being women. Their marriage ceremonies last two days. On the first day they rub the bride and bridegroom with turmeric and oil, and on the second day a Bráhman conducts the marriage ceremony. A cloth is held between the boy and girl, verses are repeated, and the ceremony is completed by throwing rice over their heads. On the third day a feast is held at both the boy's and the girl's. They bury their dead, and give a feast on the thirteenth day to relations and castemen including the four bier-bearers. They allow widow marriage. They are bound together as a body and settle their social disputes according to the opinion of the majority of the castemen. They neither send their children to school, nor take to new pursuits. They are very poor.

Medárs.

Meda'rs or **Buruds**, WORKERS IN BAMBOO, with a strength of 1092, are found over the whole district, chiefly in large villages and towns. They claim descent from one Kyataya, a Lingáyat, to which sect they say they formerly belonged and lost their position from eating and drinking in Shudras' houses during a famine. The Medárs do not now wear the *ling*. They have no subdivisions. The men are dark, strongly made, and regular-featured; the women are a little fairer than the men. The men wear the top-knot and moustache, and sometimes the beard and whiskers. The women coil their hair in a knot and tie it with a woollen string or *mandidhar*. Their home tongue is Kánarese. They are hardworking and hospitable but extravagant and drunken. They make bamboo baskets and blinds. They seldom cultivate; many of them trade in bamboo. As a labourer a Medár man earns about 6*d*. (4 *as*.) a day. Their women are equally hardworking, and besides minding the house plait baskets and matting. A man wears a turban or headscarf, a waistcoat, short pantaloons or *chadis*, and sometimes a shouldercloth and shoes or *chapals*. The women wear a robe and a bodice. They eat fish and flesh and drink liquor. Their every-day meal consists of Indian millet bread and vegetables, a few eating rice. They worship the goddess Páchvi on the fifth day after child-birth and name it on the thirteenth. They shave the child's hair for the first time before it is two years old and throw the hair into the river. Medárs allow widow marriage, the children of the first husband being left to his relations. A woman who marries a second husband is considered impure and is not allowed to take part in religious ceremonies. The Medárs bury and do not burn their dead. The Chalvádi, who carries a bell in front of the Lingáyats' funerals, heads their burial parties. Before the dead is carried to the burying ground a Lingáyat *ayya* sets his

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Medárs.

right foot on the head of the corpse. The priest's foot is worshipped by the relations of the dead, washed, and the water poured into the corpse's mouth to wash away its sins. Except this the Medárs observe no Lingáyat customs. They mourn the dead for ten days and perform the funeral ceremonies or *shráddh* from the eleventh to the thirteenth day. They worship Shiv, Basavana, Yellamma, and other Hindu gods. They keep in their houses and worship silver or brass images of their ancestors. They call Bráhmans to their houses to perform all religious ceremonies except funerals which are conducted by Lingáyat priests. Like Konkan and Deccan bamboo-workers the Medárs are not held unclean. They have a caste organization. Their headmen who are called *gauda* and *chavga* belong to their own caste and with the help of the caste people, settle social disputes. The two headmen are paid certain fees on marriage and other joyful occasions and no marriage contract is settled without their consent. Medárs are not scrimped for food or clothing, earning enough to keep themselves and their families, but not saving enough to meet marriage and other special expenses. Many have to borrow and are in debt. They do not send their boys to school or take to new pursuits, and are not a rising class.

Rámoshis.

Ra'moshis, with a strength of 167, are found in Belgaum, Sampgaon, Chikodi, Athni, and Gokák. According to their own story they are of the same caste as the Berads with whom they eat but do not marry. They have no subdivisions. Their surnames are Ándil and Banni, and families bearing the same surname cannot intermarry. They look like Kunbis. The men, who wear the top-knot, moustache, and whiskers, are dark, strong, and regular featured. Their home speech is Kánarese. A comparatively well-to-do Rámoshi has a house with three rooms, the back room for cattle, the middle room for the women and for dining and sleeping, and the front room for men and visitors. Except six or seven brass and several earthen vessels, they have few household goods. They keep cows, bullocks, buffaloes, and dogs. Their staple food is Indian millet, rice, pulse, and vegetables. They eat fish and the flesh of goats, sheep, fowls, and buffaloes. Their use of animal food is not limited to sacrificial or other great occasions; if they could afford it they would eat meat regularly. They drink both country and foreign liquor and eat opium; almost all smoke tobacco and some smoke hemp-flower. The men dress like Kunbis in a headscarf, shouldercloth, and waistcloth, but their clothes are dirty and untidy. The women wear a shortsleeved bodice and the robe without passing the end back between the feet. They are quarrelsome and given to drink. They make their living as watchmen, husbandmen, and labourers, and some of them are robbers. They grow *náchni* and *vari* with the help of their women. Field-workers are paid either in grain or in cash, at the rate of 3*d.* (2 *as.*) a day. Their work is steady, but most of them borrow to meet special expenses, and as they have generally to pay as much as twenty-four per cent interest many of them are involved in debt. They do not respect Bráhmans nor call them to conduct their ceremonies. Their family goddess is Yedeva and they have the greatest respect for Máruti. They worship their deceased ancestors as well as the cobra or *nág*, holding it sacred and never

destroying it. They keep no images in their houses. Their priests are Lingáyat Jangams who perform their birth, marriage, and death ceremonies. They make no pilgrimages and except their Jangams have no religious head or *guru*. When a child is born they give a Jangam ⅜*d.* (¼ *anna*) and ask him to name the child. The Jangam asks the name of the child's ancestors and after consulting his almanac tells them by what name to call the child. They have no betrothal or puberty ceremonies. The marriage age for girls varies from five to ten, and for boys from ten to twenty. When his first wife is barren, a man may take a second or even a third wife. But if he has children by his first wife he seldom marries again during her lifetime. They allow and practise widow marriage. There is a rule that if a man suspects his wife of unfaithfulness, with the consent of the caste he may divorce her. They bury their dead. Nothing is spent on the burial of the unmarried, but in memory of the married dead, whether men or women, a caste feast is given on the thirteenth day after death. They are bound together as a body and settle caste disputes at meetings of the adult male members. They do not send their boys to school.

Rámoshis.

Ra'vals, with a strength of 258, are found all over the district. They are divided into Rávulnáths and Padamroti Rávals who neither eat together nor intermarry. Both divisions look like Maráthás and speak Maráthi at home. They live in small houses with walls of mud and tiled roofs. They keep cows, bullocks, goats, and fowls, and are temperate in eating and drinking. Their staple food is rice, Indian millet, pulse, and vegetables, but they do not object to eat fish or flesh or to drink liquor. They smoke tobacco and hemp-flowers. The men wear a headscarf or *rumál,* a coat, a shirt, a waistcloth, and a shouldercloth; and the women a shortsleeved bodice and a robe or *lugade* whose end is not drawn back between the feet. They are hardworking, sober, and thrifty, but dirty. They are messengers, weavers, landholders, field-workers, and beggars. They weave coarse robes or *sádis* which they sell to shopkeepers, their women helping them in their work. They are not skilful husbandmen. Their women help them in weeding and sowing, and their children in looking after the cattle. They sell milk, butter, and curds. They worship the ordinary Bráhman gods, and have the greatest respect for Mahádev. Their priests are Deshasth Bráhmans whom they call to conduct their birth, marriage, puberty, and death ceremonies. They do not make pilgrimages, and have no religious guide or *guru.* They believe in soothsaying and lucky and unlucky days and consult the ordinary Bráhmans at the time of birth and marriage or whenever they are in difficulty. Their customs do not differ from those of Kunbis. They bury their dead and allow widow marriage. They are bound together as a body and their social disputes are settled at meetings of the adult males of the caste. A few send their boys to school. As a class they are fairly prosperous.

Rávals.

Shika'ris or HUNTERS, also called Párdhis or Snarers, with a strenth of thirty, are a wandering tribe who seem to be the same as the Gujarát Vághris. Their home tongue is Gujaráti. They are

Shikáris.

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divided into Mir or noble Shikáris, Haranpárdhis or deer-hunters, and Korchers or basket-makers. These divisions neither eat together nor intermarry. They have no surnames. They are dark, dirty, and thin. The men allow the hair to grow like a woman's hair and wear the moustache and beard. They are bird-catchers, hardworking, sober, and such skilful whistle-players that the birds gather round them. They also catch them with nets. The birds they generally catch are peafowl, partridges, rock-quail, and parrots. The quail are taught to fight and the parrots to speak. The Haranpárdhis catch deer by throwing large nets over them or disabling them with sticks. They sell the young deer and the skins of the old ones. Some carry matchlocks, swords, and spears, and hunt large game. They are also gang-robbers. When in towns and villages selling game they try to find a suitable place for a robbery. They commit burglaries, rob fields, and steal when the chance offers. The Korchers, besides hunting and robbing, work as basket-makers. They eat deer, fowls, goats, sheep, hares, hogs, peacocks, partridges, and quails, and almost all feathered game, but not cows, buffaloes, horses, asses, rats, cats, monkeys, *nilgáis*, porcupines, lizards, or serpents. They drink liquor and smoke tobacco and hemp-flower. They wear a loincloth, a headscarf, and a bodycloth. The women wear the robe and bodice, glass bangles, and brass earrings. They live in bamboo huts seven feet by four and five feet high with walls and slanting roofs of straw matting which they roll up and carry off in a few minutes. In the fair season they generally live near hills in clusters of about a dozen huts. When overtaken by rain they take shelter in the nearest village. On the fifth day after the birth of a child the goddess Satvái is worshipped and a feast is given to the caste to satisfy the goddess. A Deshasth Bráhman gives the child a name. If the child is a boy the mother should keep the house for three and if it is a girl for two months. In practice the confinement seldom lasts for more than a month. At the end of the three months in the case of a boy or of the two months in the case of a girl a feast is given to the caste. Until this feast is given the mother is considered impure and is not allowed to join in any ceremony such as a marriage. On the day the child is named a feast is held. The child is laid in its mother's lap, songs are sung, and the child is named by a Deshasth Bráhman and sugar is handed to the guests. They marry their girls at any age. The boy's father has to give the girl's father £4 (Rs. 40) in cash. If his father cannot pay the amount the bridegroom has to serve in his father-in-law's house for a stated period. Their marriages are performed by Deshasth Bráhmans and the festivities last for two or three days according to the parents' means. On the first day the boy and girl are rubbed with turmeric and a dinner is given in honour of the family gods. On the second day the pair are seated on a blanket, the priest repeats verses and at the end throws grains of rice over their heads and they are husband and wife. They are taken to bow before the village god and a feast is given by both the fathers. They bury the dead and mourn twelve days and end with a caste feast. They allow widow marriage. Their chief objects of worship are Lakshmi, Durgava, and Dyámava. They respect

Bráhmans. They do not go on pilgrimage and have no spiritual head. They have a caste organization and decide social disputes at meetings of the castemen. They do not send their boys to school or take to new pursuits. They are a poverty-stricken class, with an uncertain and poorly paid calling. They are generally dressed in rags and are sometimes scrimped for food.

Vadars.

Vadars, or DIGGERS, are a wandering tribe, returned as numbering 197 and as found over the whole district. They are divided into Bhoj-Vadars who hold aloof from the rest, Kal-Vadars, Man-Vadars, and Bhandi-Vadars who eat together and intermarry. They are dark with regular features, high noses, thin lips, and long necks, and are strongly made. They speak a mixture of Telugu and Kánarese. The men are hardworking but thriftless and given to drink, and their wives are hardworking and well-behaved. Bhoj-Vadars prepare and sell charcoal and cement. Kal-Vadars are stone-cutters; Man-Vadars are diggers, and Bhandi-Vadars are cartmen. They also prepare corn handmills. They rear asses, sell pickaxes and shovels, and build mud walls. Formerly all were plunderers, robbing both by day and night. Bhoj-Vadars live in small thatched houses, and the other divisions live in bamboo and mat huts about three and half feet high, three broad, and six or seven feet long. They keep buffaloes, asses, and fowls, and, except beef, eat all animal food including serpents and rats. They drink liquor and their staple food is Indian millet and vegetables. They dress like low-caste Hindus, the men in a turban, a pair of breeches reaching the knee, and a blanket or waistcloth; the women wear a robe without a bodice. On the fifth day after the birth of a child Vadars feast married women and name the child on the night of the eleventh. They do not consult astrologers for lucky days or for a name. They marry their children on Monday afternoon at any time either before or after they are of age, though it is considered wrong to put off a girl's marriage until she comes of age. A feast to the caste seals the marriage contract. When the boy and the girl are to be wedded the boy is seated on a blanket on open ground in front of the girl's house, and two pieces of turmeric root along with betel leaves are wrapped in a cloth and tied to the right wrist of both the boy and the girl. The girl wears a glass bangle on her left wrist, and the boy ties a black bead necklace round her neck with a piece of white thread. Friends and relations throw rice on the couple's heads, and they are husband and wife. On the next day they are thrice rubbed with turmeric and the marriage ceremony is over. The whole costs 10*s.* to £2 (Rs. 5-20). Except very old persons the Vadars bury the dead. The death ceremony generally costs 4*s.* to 10*s.* (Rs. 2-5). They worship Venkatraman, Yellamma, and Máruti, but do not employ Bráhmans to officiate at their houses. The headmen of the Bhojs, who are termed *shetis* and *mahánadis* are of the Tamil caste. The social disputes of the other subdivisions are decided by elderly persons at a meeting of the castemen. The Vadars do not send their boys to school, but are fairly off, not scrimped for food or clothing and free from debt.

Chapter III. Population. BEGGARS.

Beggars include fourteen classes with a strength of 2500 or 0·31 per cent of the Hindu population. The following statement gives the details:

BELGAUM BEGGARS.

CLASS.	Males.	Females	Total.	CLASS.	Males.	Females	Total.
Bágdis ...	6	6	12	Kánphátes ...	36	33	69
Bháts ...	43	27	70	Kelikelars ...	47	61	108
Dandig Dásarus	8	5	8	Oshtams ...	41	52	93
Dásarus ...	274	300	574	Pichátis ...	48	57	105
Davris ...	53	52	105	Pinales ...	21	22	43
Gondhlis ...	163	207	370	Vásudevs ...	4	6	10
Gosávis ...	464	440	904				
Joshis ...	25	4	29	Total ...	1228	1272	2500

Bágdis.

Ba'gdis, with a strength of twelve, are found in Belgaum only. They are wandering beggars who occasionally come into the district from Kolhápur. They have no subdivisions, and families bearing the same surname cannot intermarry. Their home speech is Maráthi. The men wear the top-knot and moustache, and the women tie their hair in a knot behind the head. They are black, lively, and well-featured and look like Kolis. They live in thatched huts, and their staple food is Indian millet, fish, and vegetables. They eat fish and the flesh of sheep, goats, and domestic fowls. They drink country liquor and smoke tobacco. The men wear a loincloth, a shouldercloth, and a headscarf. The women have no bodice, and wear the robe without passing the end back between the feet. They mark their brows with red-powder, and wear the lucky-necklace or *mangalsutra* and glass bangles. They are neither neat nor clean in their dress and get their clothes by begging. They are dirty and lazy, but sober and even-tempered. They are beggars and fishers holding a low social position. They worship the usual local and Bráhman gods, and regard Mhasoba as their family deity. They have no priests, but respect Bráhmans and call them to conduct their birth, marriage, and death ceremonies. They keep the regular Hindu holidays, but do not fast or go on pilgrimages. They believe in ghosts and spirits. On the fifth day after the birth of a child, they perform the *páchvi,* and on the twelfth day name the child and give a feast to the castemen. The marriage ceremony lasts for two days. On the first day the boy and girl are rubbed with turmeric and oil. On the second day a Bráhman repeats verses or *mantras,* holding a cloth between the boy and girl, and throws rice over their heads. The ceremony ends with a feast. They practise polygamy and allow widow marriage. They bury their dead, and give a feast to their castemen on the thirteenth day. They are bound together as a body and their headman or *mehtar* settles their social disputes by fining offenders one or two shillings (8 *as.* - Re. 1). They are a poor people.

Bháts.

Bha'ts are returned as numbering seventy and as found over the whole district. They were probably settled in the country before the introduction of Muhammadan rule. They are divided into Marátha or Bráhman Bháts and Thákur or Joshi Bháts. The Bráhman Bháts always repeat the name *Brahma* before beginning to sing; the Joshi Bháts foretell the future. They neither eat together nor intermarry. They look and speak like Kunbis. They are wandering beggars

BEGGARS.

Bháts.

having no houses and living in temples or inns. They sometimes have horses, cows, dogs, and fowls. Their staple food is rice, Indian millet bread, pulse, and vegetables. They do not give caste dinners, but during marriages they give each guest about a quarter of a pound of uncooked rice or wheat, pulse, and coarse sugar. They eat fish, crabs, mutton, fowls, wild game, pigeons, and partridges. They are great drinkers, being specially fond of palm-juice. They get their clothes by begging. They smoke tobacco and hemp-flowers or *gánja*. The men go begging and singing from six in the morning to one. In the evening they go fishing, staying away till the early morning. They are not a religious people. They worship the ordinary village gods, but their favourite deity is Máruti. In their houses are images of Sidoba and Máyáráni. Their priests are Bráhmans, whose help they seek only at marriages. They do not fast but keep the usual Hindu holidays. Bháts believe in sorcery, witchcraft, soothsaying, and lucky and unlucky days. They consult Bráhmans whenever they are in difficulty. A few days after child-birth they go into the bushlands and offer a goat to the goddess Mukiáyi. Their only customs are at marriages and they are the same as Kunbi customs. They have no caste council and leave social and religious disputes to be settled by their teacher or *guru*. The Bháts do not send their boys to school. They are a steady people.

Dandig Dásarus.

Dandig Da'sarus, with a strength of eight, are found only in Chikodi. They came into the district from Madras. They have no subdivisions and families bearing the same surname do not intermarry. Their home speech is Telugu and they look like Dásarus. They live in small houses with walls of mud and tiled roofs. They do not rear any useful or pet animals. Their houses are neat and clean. Their every-day food is rice, Indian millet bread, and vegetables. They give feasts on marriage occasions, eat fish, and the flesh of sheep, goats, and domestic fowls. They drink liquor and smoke tobacco. They dress like the Dásarus. The only difference between the Dásarus and the Dandig Dásarus is that the former are Shaivs and the latter Vaishnavs.

Dásarus.

Da'sarus, apparently the servants or *dás* of the god Máruti, are wandering beggars, returned as numbering 574. They are found throughout the district, but chiefly in Gokák and Athni. They appear to belong both to the Telugu and the Karnátak stock, but there is nothing to show when and from where they came into the district. Their head-quarters are at Bijápur where they live during the rains. They are divided into Telangi Dásarus, Karnátak Dásarus, Valu Dásarus, and Holár or Mhár Dásarus. None of these classes either eat together or intermarry. The men are of middle size and dark, with a quick lively look; and the women are strong and muscular. The Telang Dásarus speak Telugu and the Karnátak and other Dásarus speak Kánarese. The Dásarus are quiet, hospitable, and sober, but idle and thriftless. They are wandering beggars, singers, and musicians, the Karnátak Dásarus in addition performing plays and allowing their wives to act as courtezans. Before starting to beg they pray to Máruti and Vishnu

Chapter III. Population.

BEGGARS.

Dásarus.

for a bagful of grain. The Telang Dásarus, who are also called Vakalgerus, carry a lamp at the end of a long pole and rest a gong and a conch-shell on their right shoulder. They beg on Saturdays only. Among the Hindus of the district when one of a family is sick, it is common to vow that if he recover a number of Dásarus will be feasted. This is done because they are believed to be favourites of Máruti, one of the chief local gods. Excepting a few in Belgaum and other towns, who live in small houses, Dásarus have no dwellings. They eat Indian millet bread, rice, vegetables, fish, and flesh, and drink liquor. The men dress like Kunbis and the women like dancing-girls braiding the hair and tying it in a knot behind the head as if resting on the neck. They are clean and neat in their dress, wear rich robes with broad silk borders, sometimes with gold ends, drawing one end over the head and bringing the lower end back between the feet. They wear a tight bodice of fine cotton or silk cloth and mark their eyebrows with red-powder or *kunku*. They wear a profusion of gold and silver ornaments and like dancing-girls are fond of show and pleasure. Karnátak and Valu Dásarus invest their sons with the sacred thread between the age of nine and twelve. All allow widow marriage. When a Telang Dásaru dies a conch-shell and discus are tied to his arm, and again untied when he is buried. They are kept in some safe place and brought out for worship on the fifth day by the chief mourner. If they are lost the person responsible for them is put out of caste. The Dásarus worship Vishnu, Báláji, and Máruti. The Telang and Karnátak Dásarus employ Deshasth Bráhmans to perform their thread-girding, marriage, and other ceremonies. The Valu Dásarus perform them themselves and act as priests to the Holárs. Except the Karnátak Dásarus who have a headman, they settle social disputes in accordance with the opinion of the majority of the castemen. The Telang and Valu Dásarus send their boys to school for a short time. Those Dásarus who know how to sing and dance and whose women act as courtezans are in easy circumstances. The rest are poor, living from hand to mouth.

Davris.

Davris, or DRUMMERS, are returned as numbering 105 and as found throughout the district, especially in large towns. They have no subdivisions. They look like Maráthás and those at Belgaum, Chándgad, and Khánápur speak Maráthi; the Davris of other parts of the district speak Kánarese. They generally live in thatched huts. The men wear a small close-fitting turban, breeches or a waistcloth, and a few of them a coat. Women wear a robe and bodice. Their staple food is millet, pulse, and sometimes rice. They eat fish and flesh, and drink liquor. They are idle and dirty and beg by beating the drum called *daur*. The women retail wooden combs, needles, and beads. They generally buy from the carpenters on credit and pay them when the combs are sold. On the fifth day after a birth the goddess Satvái is worshipped, and on the thirteenth the child is laid in a cradle and named, friends and relations being presented with cooked gram and millet. When the child is twelve years old the lobes of its ears are bored, and the teacher or *guru* with his own hands puts into the holes a pair of light silver rings worth

about 3*d.* (2 *as.*). Before a marriage the bodies of the boy and girl are rubbed with turmeric, the god Kedárling and the goddess Amba Bhaváni are worshipped, and verses are repeated and rice is thrown over the heads of the couple by the Bráhman priest who is generally a Deshasth. They bury their dead. On the third day after a death the mourner lays cooked rice mixed with milk on the grave, and when it has been touched by a crow, returns home. If no crow comes he makes an earthen crow and touches the rice with its beak. On the twelfth day the funeral ceremonies end with a dinner to caste-fellows. Though not a religious people the Davris keep a small metal image of Kedárling in their house and worship it every Sunday morning. They sacrifice no animal to Kedárling, but sometimes vow to make a pilgrimage to Kolhápur or to feast his begging devotees. Their emblems are small metal bells and a basket-shaped pot. Vows are made in order to get children or to be cured from sickness. The Davris do not act as sorcerers. They are bound together as a body and their social disputes are settled by mass meetings of the caste. They do not send their boys to school, and still suffer from the decline in alms-giving which followed the famine distress.

Gondhlis.

Gondhlis are returned as numbering 370 and as found only in a few villages and towns throughout the district. They seem to have entered the district from the Bombay Deccan. They have no sub-divisions. They look like Maráthás, being dark and strong, with high noses and thin lips. Their home tongue is Maráthi. Most of them live in houses with thatched roofs. They eat fish and flesh, and drink liquor. They dress like Maráthás, but the men beg and dance the *gondhal* in peculiar long coats which reach to the feet. They wear shell-necklaces and caps stuck over with shells. The *gondhal* dance is performed among Marátha Bráhmans in honour of the goddess Bhaváni on the occasion of a thread-ceremony, a marriage, or in the seventh month of a woman's first pregnancy. Among other Hindus the dance is performed only at the time of marriage, either before or after the ceremony. The dance always takes place at night. In the evening, in the women's hall, the dancers spread on a high wooden stool a piece of new black bodice-cloth, about two feet three inches long and a foot and a half broad. On this cloth thirty-six pinches of rice grains are laid and sprinkled with turmeric and red-powder. On the rice is set a copper water-pot or *támbya* filled with mixed milk and water, and the mouth is covered with betel leaves and a cocoanut. On the high wooden stool in front of the pot are laid five betelnuts and an equal number of plantains, dates, and lemons, and, with the help of the chief Gondhli, the male head of the family worships the pot as the goddess Tulja Bhaváni. The five dancers then light five torches, and set them in the hands of five men of the family, and the torch-bearers march five times round the goddess repeating the word Amba Bhaváni. The head Gondhli now approaches and takes his stand in front of the high wooden stool, three of his company stand behind him with musical instruments, and the fifth generally stands to the right of the headman with the lighted torch in his hand. On both sides of the head dancer men and women look on, seated on

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BEGGARS.

Gondhlis.

carpets and mats. Then the head Gondhli begins to dance, to sing in praise of the goddess, at times stopping to explain the meaning of the songs. This lasts the whole night and is not over till day-break. At the end of the dance a lighted lamp is waved round the goddess. The dancers are paid about 2*s.* (Re.1) and retire. The only ceremonies which the Gondhlis are said to perform are the putting on of the shell-necklace and marriage. The shell-necklace is put round the novice's neck at a meeting of the castemen, who after the ceremony is over retire with a handful of sugar and packets of betelnut and leaves. Their marriage ceremony lasts for three days. On the first day they feast the caste in honour of the family gods. On the second day the boy and girl are seated face to face on two low wooden stools. Marriage verses are repeated by Bráhman priests, and grains of rice are thrown over their heads. The guests are offered packets of betelnut and leaves and retire. The marriage ceremony ends with a feast on the third day. They generally marry their children before they come of age. They practise polygamy, but polyandry is unknown and widow marriage is forbidden. Besides begging, a few work as husbandmen. Their priests are Deshasth Bráhmans. Their family goddesses are Amba Bhaváni and Tulja Bhaváni in honour of whom they fast on Tuesdays and Fridays. They are bound together as a body and settle social disputes according to the opinion of the majority of the castemen. A few send their boys to school. They are a poor people, hardly earning enough to live on.

Gosávis.

Gosa'vis are returned as numbering 904 and as found all over the district except in Parasgad and Gokák. They are divided into Náth Gosávis, Davri Gosávis, and Bálsantoshis. The Náth Gosávis are considered higher than the others and neither eat nor marry with them. The Davris and Bálsantoshis eat together and intermarry. They have no family stocks or *gotras*. They speak Maráthi in their homes, and, except that they wear rings in their ears, they look like Kunbis. The commonest names among men are Ambarnáth, Appánáth, Kirnáth, and Rámnáth; and among women, Báli, Santi, and Tuki. They are middle-sized, strong, muscular, and long-lived. They are dark with clever faces, small eyes, regular features, high nose, thin lips, and high cheek bones. They live in houses with mud walls and tiled roofs, generally untidy and with very little furniture. Most families have a couple of bullocks or cows as well as sheep, goats, and fowls. Their every-day food is Indian millet, rice, pulse, and vegetables. But when they can afford it they eat fish, crabs, and the flesh of goats, sheep, hare, wild hog, game birds, and domestic fowls. On holidays and whenever else they can afford it, they drink both country and European liquor, but not to excess. They smoke tobacco and hemp-flowers or *gánja* and do not eat opium. Before beginning to eat they offer food to their family god Jotiba, who is also called Bahiri and Kedárling. Caste feasts are given in honour of marriages and deaths. When they start begging the men wear ochre-coloured clothes, a wallet hanging from the left arm, and a pale-coloured gourd in the right hand. With this exception neither men nor women differ in dress from Kunbis.

They are thrifty, even-tempered, hardworking, and orderly. They live chiefly by begging. The Náths, besides begging, cultivate, and a few lend money. All the Bálsantoshis live by begging, while among the Davris there are husbandmen and traders as well as beggars. The traders sell thread and needles, glass beads, combs, stoneware, metalware, looking-glasses, buttons, and boxes. The women help in the fields, beg, and sell small wares on market days, squatting by the road and spreading their goods before them on pieces of blanket. They also work as day-labourers. Children of twelve years and upwards help their parents. The Davris buy their wares from Márwár Yáni shopkeepers in large towns and cities, and hawk them from village to village. Their work is constant and their calling hereditary. Very few are well-to-do; some are fairly off and some are in debt. Many borrow to meet marriage and other special expenses for which they have to pay about six per cent a month. They are a religious people. Their family god is Jotiba who is called Kedárling or Bhairavnáth. His chief temple is in Battisral near Pandharpur. They worship the god Jotiba daily with flowers, rice, and sandal-powder. They offer him sugar every day and mutton on *Dasara* Day in October. His image is a brass, silver, or gold mask with four arms. They respect Bráhmans and call them to all their ceremonies except to the ear-boring, to which they call their teacher or *guru*. They worship the ordinary Bráhman gods but have the greatest respect for Shiv. They keep the regular Hindu holidays. They do not make pilgrimages. They have a spiritual teacher or *guru* who belongs to the Doriviko sect of Gosávis. He bores the ears of their male children and they pay him 2*s.* 6*d.* (Rs. 1¼). He is succeeded by one of his disciples and makes no attempt to gain new followers. They believe in sorcery, witchcraft, and soothsaying. The soothsayers are Bráhmans, Joshis, and Pinglis. Their chief ceremonies are the worship of the goddess Satti on the fifth day after a child-birth, when rice and fish are presented and a feast is given to the caste people. On the twelfth day the child is named. When the boy is twelve years old his ear is slit and he puts on the begging garb and is eligible for marriage. The ceremony is performed by their teacher. He plants a trident in the ground and after worshipping it and offering it a cocoanut, plantains, sugar, betel leaves and nuts, and dates, pierces with a needle the lobes of the young disciple's ear and puts silver or gold rings into the holes. A wallet with a pot in it is tied to his left arm and the teacher enjoins him henceforth to live solely by begging. He starts on his new calling, gathering plantains and dates from the guests. The ceremony ends with a dinner to castemen. On betrothal, the father of the boy invites the girl's father and their friends to a dinner. Sugar and betelnuts are handed, and the girl's father is presented with £3 (Rs. 30) which is called *dej*. On a lucky day the female relations carry turmeric to the girl's house and rub her with it. Then the women of the girl's family bring turmeric and rub it on the boy's body, who with a party of his relations goes to the girl's house where the marriage is solemnised, and a feast is held. When a girl reaches womanhood the *phalshobhan* or lap-filling ceremony takes place.

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BEGGARS.

Gosávis.

When a person dies his body is washed with warm water, covered with a new white cloth, and carried to be buried. On the third day after death the bearers are feasted, and on the eleventh the mourning ceases and the mourners are purified by drinking the five products of the cow. On the twelfth day a goat or two are sacrificed, and the day ends with a feast. On the morning of the thirteenth day the ceremonies end by presenting a pipe of tobacco to friends, relations, and castefellows. There has not been any recent change in their customs. Child marriage, widow marriage, and polygamy are allowed. Social disputes are settled by the votes of the majority of the men of the caste, though of late the power of the majority is said to have declined. They do not send their boys to school neither do they take to new pursuits. They are a poor class.

Joshis.

Joshis are returned as numbering thirty and as found chiefly in Khánápur and Belgaum. They are divided into Maráthás and Kidbides. They eat together and intermarry. In appearance they resemble well-to-do Kunbis, being neither very fair nor very dark. They are not strongly made but have regular features. Their home tongue is Maráthi. Their dress consists of a long coat, a waistcloth, and a turban. They eat flesh of all kinds except beef, but are not allowed to drink liquor. They are persistent beggars but refuse all regular work. They object to be classed as beggars and say that as astrologers they have a claim on the public alms. They are neat, sober, and even-tempered, and hospitable to their castefellows whom they never send away empty-handed. They wander in gangs of ten to twenty with their wives and children and return to their head-quarters after tours varying from six to nine months. They call themselves Joshis or astrologers because they foretell events. They beg from door to door in the mornings from six or seven to twelve. Each has a small drum called *bud-budki* which he beats in front of a house and offers to tell what has happened to the family and what is in store for it. In answer to questions he tells how the head of the house had once a narrow escape, and that another misfortune hangs over his head and will fall on him unless he walks a certain number of times round the god Máruti, or keeps a lamp in the temple lighted for a certain number of days, or pours oil over the god. In return for this advice the people of the house give him money or clothes. Joshis generally carry a set of small square pictures of a *tulsi* pot, Mahádev and Párvati, Máruti and Rámchandra, as good omens; and of an eclipse, a tiger, or a snake, as bad omens. Their priests are Bháts. They do not employ Bráhmans at any of their ceremonies. Their family gods are Kedáreshvar and Sidoba; and their chief holidays are *Shivarátra* in February, *Nágpanchami* in August, *Dasara* in October, and *Diváli* in November. They seldom go on pilgrimage. They believe in divination and soothsaying. They are said not to practise witchcraft and to have no faith in the evil eye. They believe Tuesday and Friday are lucky days and the rest unlucky. Marriage is their only ceremony. The members of the caste meet and the Bháts throw rice on the boy's and girl's heads and the ceremony ends with a dinner. They allow widow marriage.

Their funeral ceremonies are performed by themselves without the help of priests. They bury the dead except lepers whom they burn. They have a headman who is chosen by the votes of the castemen from the leading elders of the community. He settles their social disputes with the help of the castemen. He also directs their begging excursions, and, in case any of them neglects his orders, he fines them 4*s.* to 6*s.* (Rs. 2-3). A few send their boys to school but only for a short time to learn to read Maráthi. They are a falling people.

BEGGARS.

Joshis.

Ka'npha'tes or SLIT-EARED JOGIS are returned as numbering seventy and as found in Chikodi. They have no subdivisions, speak Maráthi, and look like Kunbis. Some of them marry and others remain single. They live in temples or inns and rear buffaloes and dogs. They eat fish and the flesh of sheep, goats, and domestic fowls. They drink liquor and smoke tobacco and hemp-flower, and eat opium. Their staple food is rice, Indian millet bread, and vegetables. They wear a brick-coloured dress including a loin-cloth, a cap, a blanket, and a waistcloth. From their left arm hangs a wallet, and when they go begging they carry a trident or *trishul* in the right hand and a pale-coloured gourd in the left. The ornaments worn by men are a silver chain called *gop,* silver armlets called *kadis,* and the wooden or ivory earrings, which are the distinguishing mark of the sect. The women wear a short-sleeved bodice and a robe or *lugade,* whose skirt-corner they do not pass back between the feet. Ornaments include a gold nosering, a necklace of glass and metal beads with a small central gold brooch or *galsari,* and three sorts of earrings called *bugdis, bális,* and *káps.* A woman whose husband is alive marks her brow with red-powder or *kunku* and wears glass bangles and the lucky necklace or *mangalsutra.* They are neat, clean, and well-behaved, but lazy. Both men and women beg from door to door. Some of them are husbandmen, either over-holders or under-holders, but none of them are skilful cultivators. Their women help them in sowing and weeding. Their house god is Gorakhnáth, and they respect Bráhmans and call them to their marriage and death ceremonies. They worship the ordinary Bráhmanic gods and keep the regular Hindu holidays. They make pilgrimages to Benares, Prayág or Allahabad, Rámeshvar, and Gokarn in Kánara. They believe in witchcraft and in lucky and unlucky days. Their customs do not differ from those of Gosávis. They are bound together as a body and settle their social disputes at meetings of the castemen. They are a steady class.

Kánphátes.

Killiketars or KATABUS are a class of cattle-keepers and picture-showmen. They are returned as numbering 108 and as found in Sampgaon, Chikodi, Parasgad, Gokák, and Athni. They are much like Maráthás and seem to have come from the north, either from Kolhápur or Sátára. They have no subdivisions. The men wear a top-knot about three inches long, whiskers, and moustache. The women comb their hair once a fortnight and tie it in a knot on the back of the head. They do not deck it with flowers nor do they use false hair. Their home tongue is Maráthi. They generally live outside

Killiketars.

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BEGGARS.

Killiketars.

of the village in huts. Every family owns a dog, two to four buffaloes, two or three cows, and four or five goats. Their daily food is Indian millet. They eat fish and the flesh of sheep, goats, hares, and domestic fowls. The women do not drink, and the men are temperate in their use of liquor, drinking only on special occasions, at marriages, on holidays, and when they entertain guests. The men smoke tobacco. They dress like Maráthás. They are clean, neat, honest, thrifty, and quiet. Their chief occupation is showing pictures of the Pándavs and Kauravs, and other heroes. The pictures are drawn on deer skins and cost 3*d.* to 6*d.* (2 - 4 *as.*). They always show them at night. One of the men sits behind a curtain with a lighted torch and shows from one to two hundred pictures. Another man sits outside and explains. The women beat a drum. The show lasts five to seven hours beginning about nine or ten at night. The villagers club together and pay them about 4*s.* (Rs.2), half in cash and half in grain and oil. At harvest time they go from village to village collecting grain which the husbandmen give them in charity. Their women are expert tattooers and are paid in grain and old clothes. They tattoo women of all castes. The figures are traced with ink before they are pricked into the skin. The figures which they generally tattoo are a line with a crescent above it and a small circle below, called *chandram* or moon, and generally tattooed on the brows of Bráhman women; The head ornament or *muttin botta*, a line with an ornament of eight pearls a central pearl and seven round it above the line and a small circle below the line, tattooed on the forehead of women of all castes except Bráhmans; A pair of plain or ornamental brackets called in Kánarese *kannu suge* or outer eye-corners, and worn by all women except Bráhmans at the outer corners of the eyes; A slender oval mark called the wheat grain or *godlkál* worn by Rajput women on the left side of the nose; A circle about the size of a pea called *nasal* worn by Dombári women between the eyes and by women of other castes on the cheek or chin; *Sitecha padar* or Sita's fringe, a line like four teeth of a saw, worn on the arm. Besides these emblems figures of the *tulsi* plant or sacred basil, and of the incense tree *sura-honne* or Boswellia thurifera are worn on the forearm. Lotuses, snakes, and scorpions are tattooed on the back of the hand and small spots are worn even on the backs of the fingers. Shri Rám, Shri Rám Jay Rám, Jay Jay Ram, and other names of household or favourite gods are tattooed on the forearms of Bráhman women.

They are a religious people, and daily worship their box of pictures. Their family deities are Yellamma, Máyava, and Bhaire. They have no priests, but they keep all the chief Hindu holidays. They keep no fasts, make no pilgrimages, and do not believe in witchcraft or soothsaying. They worship the goddess Satvái on the fifth day after the birth of a child and name the child on the eleventh. They marry their girls at the age of four or five and their boys between ten and twelve. The boy's father has to go in search of a wife for his son. When a suitable match is found the marriage is settled, and the boy, his parents, friends, and relatives go

Killiketars.

to the girl's village. When they have reached the village boundary a cocoanut is broken, and about five in the evening the boy and his party are taken into the village and feasted. Next morning the boy and girl are rubbed with turmeric and oil and they are made to stand face to face, the girl looking east and the boy west. A curtain is held between them for a few moments and then dropped. The boy ties a string of black and green beads round the girl's neck. The girl ties a piece of turmeric root with a cotton thread round the boy's right wrist and the boy in return ties another wristlet of turmeric root round her wrist. A few grains of red rice are handed to the guests who throw them on the heads of both the boy and girl shouting *Shám Dhám,* a corruption of the Bráhman *sávadhán* or Take care. On the second or third day, the boy and his party walk with the girl to the boy's village, and the marriage is over. When a girl comes of age she is considered impure and is not allowed to touch any one. This rule is observed only on the occasion of the first monthly sickness. They allow widow marriage and polygamy. They bury their dead. They do not send their boys to school. Though a poor class they are almost never in debt.

Oshtams.

Oshtams, with a strength of ninety, are scattered over the district except in Belgaum and Athni. They have come into the district from Madras. Their home speech is Telugu. They have no subdivisions. They look like Kunbis, speak Maráthi out of doors, and live in small but neat and clean houses with mud walls and tiled roofs. Their every-day food is Indian millet and vegetables. They eat fish, and the flesh of sheep, goats, and poultry. They drink both country and foreign liquor and smoke tobacco. They get their clothes by begging. They respect Bráhmans and call them to their birth, marriage, and death ceremonies. They worship the ordinary Bráhman gods and hold Máruti in special respect. In their houses are images of Máruti and Venkoba. They keep the usual Hindu holidays. They have no teacher or *guru.* They believe in sorcery and witchcraft. Their customs do not differ from those of Mudliars. They allow widow marriage and bury their dead. They are bound together as a body and settle social disputes according to the opinion of the majority of the men. They do not send their boys to school and as a class are badly off.

Pichátis.

Picha'tis, with a strength of 105, are found in Chikodi and Athni. They have no subdivisions and families bearing the same surname cannot intermarry. They look like Kunbis and speak Maráthi. They live in thatched huts and keep no animals. Their staple food is Indian millet or *náchni* bread and vegetables. They eat fish and the flesh of sheep, goats, and domestic fowls, whenever they can afford it. They drink country liquor and smoke tobacco. The men wear the waistcloth, shouldercloth, and turban; and the women a robe whose lower end they do not pass back between the feet. They get their clothes by begging. Both men and women beg, and in addition the women sew quilts. They worship the ordinary local and Bráhmanic gods, and their chief house goddesses are Ambabái and Satvái. Their priests are the ordinary Marátha Bráhmans, whom they respect and call to their births, marriages,

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and deaths. They observe the regular Hindu holidays. They believe in lucky and unlucky days, numbers, sights, and events. On the fifth day after the birth of a child, they worship the goddess Páchvi and name the child on the twelfth. The marriage lasts one day, when the boy and girl are rubbed at their houses with oil and turmeric and the marriage ceremony is performed in the presence of caste people. If they are able, the parents give a feast. They bury the dead. Widow marriage is allowed. They settle social disputes according to the opinion of the majority of the castemen. They are very poor.

Pingles.

Pingles, who foretell events by the help of the *pingla* or little spotted owl, are returned as numbering forty and as found in Belgaum, Khánápur, and Parasgad. They say they came into the district from Kolhápur about sixty years ago. They rank below Maráthás. They have no subdivisions, and their surnames are Garud, Máne, and Shingán. Families bearing the same surname cannot intermarry. Their home speech is Maráthi and they look like Kunbis. They live in thatched huts, and their staple food is Indian millet, rice, and vegetables; but they do not object to eat fish or the flesh of goats, sheep, or fowls, or to drink liquor. All smoke tobacco and some smoke hemp-flowers or *gánja*. The men wear a waistcloth, a head-cloth, a long coat, and a waistcoat, and a silk-bordered shoulder-cloth. The women wear a shortsleeved bodice and a robe or *lugade* whose lower end is not passed back between the feet. They get their clothes by begging. They are wandering fortune-tellers, and go begging from door to door. Their women do nothing but house-work. They worship the ordinary Bráhmanic gods and their family goddess is Margái to whom they sacrifice a goat once a year or whenever they can afford it. They respect Bráhmans and call them to conduct their marriage and death ceremonies. They keep the regular Hindu holidays. They do not fast and have no religious teacher or *guru*. They believe in spirits, ghosts, soothsaying, lucky and unlucky numbers, sights, and events. Their customs are generally the same as those of Kunbis. They burn the dead, and allow widow marriage and polygamy. They are bound together as a body and settle their social disputes according to the opinion of the majority of the castemen. They send their boys to school for a short time, and take to no new pursuits. They are a poor class.

Vásudevs.

Va'sudevs are found in small numbers over the whole district. They seem to have come from the Deccan. They have no sub-divisions. Their surnames are Dhurve, Gavli, Reke, and Sálunke. They are of middle height and dark, with high nose and thin lips. The men wear the top-knot, moustache, and whiskers, but no beard. Their home tongue is Maráthi. They are sober, thrifty, even-tempered, and idle. They are professional beggars and go from one village to another all the year round carrying two metal cups or *táls*, two wooden pincers or *chiplyás*, brass bells, jingling rings, and a wooden whistle. Except a few who have settled as husbandmen, they wander from place to place, halting in temples and rest-houses and carrying with them no tents, mats, or other shelter. Their staple food is Indian millet bread, rice,

BEGGARS.
Vásudevs.

and vegetables, but they eat fish and the flesh of goats, sheep and fowls, and drink liquor. They dress like Maráthás, but when they go begging they wear a long hat adorned with peacock's feathers and a brass top, and a long full-skirted coat. Their women wear the bodice and robe passing the end between the feet and rub their brows with red-powder or *kunku*. On the fifth day after the birth of a child they worship the goddess Satvái and feast married women after presenting them with turmeric and red-powder or *halad-kunku*. They begin their marriage ceremonies by invoking the aid of the goddess Bhaváni and end them with a *gondhal* dance. They allow widow marriage and burn their dead. They are Vaishnavs, worshipping Vishnu, Vithoba, and Mahákáli; their house gods are Bhairoba, Jotiba, Khandoba, and the goddess Bhaváni. They employ Deshasth Bráhmans at their marriages and when a youth is invested with his begging robes. On the initiation day the Bráhman priest dresses the boy in the long hat and coat repeating verses and marking his brow with sandal. By this he becomes a Vásudev fit to wear the hat and to beg. The Bráhman is given five copper coins ($1\frac{1}{4}$ *annas*) and a packet of betelnut and leaves. A feast to the castefellows ends the day. They have no headman. They refer disputes to an intelligent member of the caste who decides in the presence of the castemen. They do not send their boys to school and are a poor people.

DEPRESSED CLASSES.

Depressed Classes include seven castes with a strength of 68,000 or 8·59 per cent of the Hindu population. The details are:

BELGAUM DEPRESSED CLASSES.

CLASS.	Males.	Females	Total.	CLASS.	Males.	Females	Total.
Bhangis ...	64	45	109	Láds ...	507	517	1024
Chalvádis ...	49	58	107	Mángs ..	8059	8790	16,849
Chámbháras ...	3291	3163	6454				
Dhors ...	879	838	1717				
Holiars ...	20,132	21,608	41,740	Total ...	32,981	35,019	68,000

Bhangis.

Bhangis, or **Halalkhors,** with a strength of 109, are found in all municipal towns. Some of them appear to belong to Gujarát, others to Upper India especially the neighbourhood of Delhi and Cawnpur. Thirty or thirty-five years ago a few came into the district from the native states of Sángli and Miraj. The rest have come within the last five years since more regular conservancy measures have been taken in the larger towns. They have no divisions. The men are tall and either swarthy or fair; the women are generally plump and well-featured. Their home tongue is Hindustáni. They live in huts with thatched or tiled roofs. They are greedy eaters; they eat fish and the flesh of goats and sheep and domestic fowls, and drink liquor. Their staple food is millet, rice, and pulse. A man wears a waistcloth or trousers, a coat, a head-scarf or *rumál*, and either English or Maráthi shoes or sandals; the women wear a robe and bodice and sometimes a petticoat. The robe is wound round the waist, the skirt-corner being passed between the feet and tucked behind. They coil their hair behind the head and sometimes deck it with flowers. When at work their clothes are filthy and ragged, but several among them have a stock of rich

Chapter III. Population.

DEPRESSED CLASSES.

Bhangis.

clothes. They are hardworking, but quarrelsome, dirty, and thriftless. They are town-sweepers and removers of nightsoil. Their women and children from the age of thirteen or fourteen help in their calling. On the fifth day after a birth they worship Páchvi or the Fifth, and on the twelfth name the child distributing cooked grain and millet to female relations and friends. On the marriage day the boy and girl are rubbed with turmeric, the goddess Amba Bhaváni is worshipped, and the *gondhal* ceremony performed. They bury their dead. On the third day after a death the chief mourner lays a ball of rice mixed with curds on the grave and does not leave until it has been touched by a crow. If the crows will not touch the rice and the mourner is rich he presents a cow to his priest, if he is poor he presents his priests 1*s.* to 4*s.* (8 *as.* - Rs. 2). On the tenth day they feast relations and friends including the four bier-bearers. They allow widow marriage. They worship Yellamma and Brahmadev. They do not worship the minor village deities or their ancestors. The Bráhmans who cast horoscopes and fix lucky names and dates for the Bhangis are not outcaste or of any special order. Any Bráhman may act as a Bhangis' priest. They do not observe Hindu fasts, but keep all the usual festivals. Bhangis are bound together as a body. They settle social disputes at mass meetings of the adult male members of the caste. They do not send their boys to school and are poor.

Chalvádis.

Chalva'dis, with a strength of 107, are found in all towns with a considerable Lingáyat population. The Chalvádis have no subdivisions and no surnames. The names of men and women are the same as those of other Lingáyats. They are dark and like Mhárs, only that they are less strongly made. Their home speech is Kánarese which does not differ from the local Kánarese. Their staple food is millet which is eaten either with *tur* or *masur* pulse. They do not eat fish or flesh, drink no liquor, and use no drug except tobacco. Like other Lingáyats the men wear the waistcloth, a white turban, and sometimes a jacket; and the women a robe and a bodice. The women sometimes wear silver wristlets or *talbandis,* silver or pewter toerings or *jodvis,* and silver bracelets and glass bangles. Both men and women wear a silver box or *chanka* which contains the *ling,* and rub their foreheads with ashes. The Chalvádis' chief office is to carry the ladle and bell in front of Lingáyat processions. They live by begging, and on money distributed by Lingáyats on festive or funeral occasions. A Chalvádi generally has in his house images of Mahádev in the form of a *ling* and of Basaveshvar in the form of a stone or silver bull or *nandi.* They bathe and worship the *ling* before their morning meal. They also venerate such village deities as Yellamma, Kariamma, and Mariamma. Their priests are Jangams whom they worship, drinking the water in which the priest's feet have been washed. Their customs are like those of the Lingáyats. They neither eat nor associate with Mhárs. Social disputes are settled at meetings of the leading Lingáyats. Any one who fails to obey the public decision loses his office. They do not send their boys to school, but any one holding the office of Chalvádi is required to read the sacred books and must

therefore know how to read and write Kánarese. Beyond this their children have no schooling. They are a poor class.

Cha'mbha'rs, or LEATHER WORKERS, with a strength of 6454, are found throughout the district. They are divided into Lingáyat, Maráthi, and Konkani Chámbhárs. Maráthi and Konkani Chámbhárs eat together and take food from the Lingáyats, but the Lingáyats do not eat with them. As regards marriage all three subdivisions are separate. They have no surnames or family names. They are fair, regular-featured, and strong. The men generally shave the head except the top-knot. Some of the children have beautiful faces, refined and intelligent. They speak both Kánarese and Maráthi. They are hardworking, even-tempered, and hospitable, but thriftless, dirty, and given to drink. They work in leather, cut and dye skins, and make bridles, whips, and harness, sandals, shoes, ropes, and water-bags. They sell their wares either at their houses or in the local markets, and earn about 6*d.* (4 *as.*) a day. The women help by fringing the shoes with silk. Their boys begin to work at twelve to fourteen and generally earn about 3*d.* (2 *as.*) a day. They buy their leather from Dhors and their silk from weavers. Except a few of the poorest they have capital enough to buy their materials without borrowing. As tent-pitchers, a work which gives them a good deal of employment in Belgaum, they earn 9*d.* (6 *as.*) a day. They both keep ready-made leather articles in stock and work to order. They are said not to mend Jingars' shoes as they hold themselves equal to if not higher than them. The Lingáyats stop work in the afternoon, as they are not allowed to touch leather in the evening. Some are cotton-weavers not leather-workers. Their houses are poor with tiled or thatched roofs and wattle and daub walls. They are generally untidy, the ground in front being littered with pieces of skins. They eat Indian millet bread and *náchni* gruel except the Lingáyats who neither eat animal food nor drink liquor. They eat fish and flesh but not carrion or pork, and drink liquor. The men wear a loincloth and occasionally a waistcloth and a turban or headscarf. They seldom wear coats or waistcoats but cover their bodies with a waistcloth. The women dress in the usual Kunbi bodice and robe reaching to the knee. The men work from early morning till noon, when they dine and take a nap and again work till five after which they go about the streets hawking shoes. The women mind the house and help the men in making shoes. They name their children on the thirteenth day after birth, and cut the child's hair for the first time in the third year. Some of them worship the holy basil and wear the sacred thread. They bury the dead. The Maráthi or Konkan Chámbhárs on the third day after a funeral make a ball of cooked rice mixed with curds and lay it on the grave and do not leave till it has been touched by a crow. Relations as well as the corpse-bearers mourn ten days. They worship the ordinary Hindu gods and keep the usual fasts and feasts. Some Lingáyats worship the sweet basil before they take their meals. They have a community and settle disputes at meetings of the men of the caste. They do not send their boys to school. They earn enough to maintain themselves, and if they were less unthrifty and drunken, they would be well-to-do.

Chapter III.
Population.
DEPRESSED CLASSES.
Dhors.

Dhors, or TANNERS, with a strength of 1717, are found in small groups of one or two families in all the larger villages in the district. They are divided into Marátha, Hindustáni, and Karnátak Dhors who neither eat together nor intermarry. All are dark and strong. The Marátha Dhors speak Maráthi, the Hindustáni Dhors Hindustáni, and the Karnátak Dhors Kánarese. Except a few belonging to the rich, their houses are small, dirty, and untidy. They dress in a loin and waistcloth and a turban often in rags; and their women like Chámbhár women wear a robe falling like a petticoat with the upper end passed over their shoulder, and a bodice. They tie their hair in a knot behind and neither deck it with flowers nor mix it with false hair. Their dress is of country cloth fairly clean, and most of them have a spare holiday suit. The women wear glass or if they are well-to-do silver bangles. Their staple food is Indian millet, split pulse or pulse-curry, and chilly powder mixed with salt. Only occasionally can they afford rice. They eat fish and flesh of all kinds except beef, and drink liquor but not to excess. They sacrifice goats on *Dasara* Day in October. Their pet dish is goat's flesh or *ghos*. Animals who die a natural death are not considered fit for food though they are occasionally eaten in secret. Besides tanning they make water-bags, buckets, drums or *dhols*, bridles or *lagáms*, horse's mouth-bags or *tobres*, boxes or *petárás*, and other articles. Some work as day-labourers. Women never help the men in their work, but boys begin to be of use after twelve. They employ Bráhmans at their marriages, reciting verses and throwing grains of rice over the heads of the boy and the girl. They bury their dead. A Lingáyat priest or *ayya* attends and the body is carried to the grave. A pit is dug and the body is sprinkled with ashes by the priest and laid in the pit and earth is thrown in. The priest offers a Kánarese prayer asking the Almighty to take the dead to heaven, and claps his hands together which is supposed to inform the dead that the gates of heaven are open to him. The mourners strew flowers over the grave, bathe, and return. A funeral costs 2*s.* to 4*s.* (Rs. 1-2). On the ninth or tenth day after a death castemen are feasted at a cost of 8*s.* to 10*s.* (Rs. 4 - 5). When the funeral service is properly performed the Dhors think that the dead is highly pleased and acts as their guardian and intercessor. They worship Mahádev, Khandoba, and Tulja Bhaváni, and consult oracles. They are religious, and hold their priests in great esteem. They have no headman and settle disputes by the arbitration of some of the older members of the community. They do not send their boys to school. Except a few who are well-to-do the Dhors live from hand to mouth. The demand for leather articles is of late said to have been very slack, and the Dhors to have suffered in consequence.

Holiás.

Holia's, or **Mha'rs,** with a strength of 41,740, are found throughout the district. They are divided into Karnátaks, Telangs, and Maráthás. The first two eat together and intermarry but not with the third. They are generally tall, strong, and dark. They hold a low position among Hindus, their touch being thought to defile. The men shave the head except a long tuft on the crown and wear

whiskers and moustache. The Karnátaks speak Kánarese, the Maráthás Maráthi, and the Telangs Telugu. They are dirty in their habits, fairly temperate and thrifty, but revengeful. They are notable for their want of reverence for Bráhmans and Bráhmanic gods, for the looseness of their morals, and for their worship of evil spirits. They are village servants, watchmen, boundary markers, treasure-carriers, escorts, removers of dead animals, drummers, and bugle and horn blowers. In large villages they guard the village door, keep a muster of all persons entering or leaving, and after the door is locked take the keys to the headman. They also guard the stackyard during harvest time, attend to travellers in the name of the village, letting them know where they can buy food, and supplying them with grass and firewood. They also attend Government officials and carry messages. In spite of the lowness of their caste they have considerable power in the village, their decision being generally accepted in boundary disputes. Besides working as village servants they are husbandmen, labourers, and weavers of coarse cloth. They take service in the Bombay army and are employed as constables. Their houses are small, either tiled or thatched, and with wattle and daub walls. Their staple food is Indian millet bread eaten with a preparation of chillies and salt. On holidays, marriages, and other ceremonies they eat rice, fish, and flesh. They also eat the flesh of dead cattle and drink liquor of which they are excessively fond. The men wear a loincloth, a waistcloth or short trousers, a waistcoat, and roll a scarf round the head; the women wear a robe and bodice. The Holiás worship Satvái on the fifth day after the birth of a child and name their children on the same day. They marry their girls before they come of age. A Chalvádi is called to the marriage to sound his ladle and bell, and in return receives rice, a cocoanut, and a few copper coins. They allow widow marriage, the children by the first husband being left to his relatives. They practise polygamy. They bury their dead and mourn ten days. On the third day after death they go with a ball of rice mixed with curds to the burying ground, and burning incense on the spot where the deceased was buried place the ball on it and do not go home until the ball has been touched by a crow. They perform anniversary ceremonies on the fifth of *Bhádrapad* or August-September. Their chief goddesses are Lakshmi, Márvir, and Yellamma. The fair and sacrifice described in the Carpenters' account as a rule is not held unless the Mhárs first sacrifice a buffalo to Lakshmi. Bráhmans do not officiate at their houses, but are consulted as to the lucky moment for marriage and other ceremonies. They fast only once in the year on the full-moon of *Paush* that is December-January. The Holiás make pilgrimages to the shrine of Yellamma at Saundatti in Belgaum where a fair is held on the fifteenth lunar day of *Márgashirsha* or November-December. They have a teacher or *guru* of their own caste who lives in Kolhápur. He supports himself by begging among his own people. His office is hereditary and when he visits a village the Holiás of the place defray his expenses so long as he stays with them. As a parting fee he is paid 2*s.* 6*d.* (Rs. 1¼). The Holiás do not send their boys to school, neither do they take to new pursuits.

Chapter III.
Population.
DEPRESSED CLASSES.
Láds.

La'ds, with a strength of 1024, are found all over the district. They claim to be Kshatriyas of the solar race and wear the sacred thread. They are divided into Brahmakshatri Láds, Sáv Láds, Hálvekari Láds, and Káyit Láds, who do not eat together nor intermarry. Láds are dark and strong, the men wearing the top-knot and moustache and looking like Maráthás. The women are small, fair, and good-looking. Their home tongue is Maráthi. They are a hardworking, sober, thrifty, and hospitable people, but hot-tempered. They follow various callings. They are betel-leaf sellers, grain merchants, makers and sellers of *attar* of roses and pastils, husbandmen, and at Belgaum and Athni mutton-sellers. The goat or sheep is slaughtered by a Musalmán *mulla*, who makes it stand facing the south, repeats some texts from the Korán, and cuts its throat. He is paid ¾*d.* (½ *anna*) for each goat or sheep. They claim mutton-selling as one of their hereditary callings. They own good strong and plain houses. They drink liquor both country and foreign, and eat fish and the flesh of sheep and goats, hares, and fowls. Their staple food is rice, Indian millet bread, pulse, and vegetables. They dress like Maráthás, but their customs differ in some respects. They gird their boys with the sacred thread before they are ten years old without performing any ceremony. They have no rule that a girl should be married before she is of age. The boy's father has to pay the girl's father not more than £5 (Rs 50). Brahmakshatri and Sáv Láds do not allow widow marriage; the others do. Polygamy is allowed, and such of them as cannot afford to burn their dead, bury them. They mourn ten days and on the third day place cooked rice and milk on some open spot, and after it is touched by a crow they return home satisfied that the soul of the deceased is at peace. On the eleventh day after a death they worship a silver plate with an embossed mask of the deceased and feast relations and friends including the four corpse-bearers. Their chief god is the sun, but they worship Venkoba, Khandoba, and the goddess Tulja Bhaváni. After a marriage they perform the *gondhal* dance in honour of Khandoba, and in honour of Bhaváni they kill a goat and sacrifice it to her after burning its hair. They also observe the *Gopál* feast, when on certain days of the week they go begging in gangs, and cook and eat together the grain they collect. Their priests are the ordinary Marátha Bráhmans, whom they respect. They have no headman and settle social disputes at caste meetings. Some send their boys to school till they can read and write a little and cast accounts. Though not a rising people they earn enough for their ordinary expenses.

Mángs.

Ma'ngs or **Ma'digers,** with a strength of 16,849, are found throughout the district. They are divided into Mádigerus, Mochi Mádigerus, and Máng Rauts, who do not eat together or intermarry. They are dark, strong, and regular featured, and their head hair is black and thick. The men shave the head except the top-knot, and wear the moustache and whiskers, but not the beard. The home tongue of the Karnátak Mángs is Kánarese and of the Telangs Telugu. They are hardworking, cunning, passionate, and revengeful. They rank as the lowest of Hindus and will

take food from all except Bhangis. They are leather-rope and shoemakers, musicians, executioners, and cattle-gelders. Some of them are village watchmen, husbandmen, and labourers. The Rauts are leech-sellers whose special calling has made them a separate class. They live in tiled or thatched huts and eat pork but not beef. They also eat the flesh of dead animals and drink liquor. They are great eaters and their staple food is Indian millet *náchni* or *sávi*, split pulse, and chillies. They occasionally eat rice. They name their children either on the ninth or the eleventh day after birth. The parents arrange for the marriage of their children, the boy's father having to pay the girl's father £2 4*s*. to £3 (Rs. 22-30). Their marriage ceremony is simple and lasts for only one day. The ceremony is performed by a woman of the caste who knows the formula. This woman is not called by any particular name nor is any woman specially appointed for the purpose. Any goodnatured experienced-elderly woman is chosen at the time from among the guests. They have no special marriage songs but sing those which are used on other merry occasions. Soon after the guests are met the woman who is to conduct the ceremony is chosen; she makes the pair sit on a blanket face to face when a cloth is held between them and a song is sung.[1] When the song is over grains of rice are thrown on the heads of the boy and girl; the marriage coronet or *báshing* is tied to their brows and they are husband and wife. A feast to the caste people ends the ceremony. The husband sometimes makes the wife a present of not more than £1 (Rs. 10). They allow widow marriage, the children of the first husband being given to his relations. Second marriages are simple. A caste meeting is called and before the assembled people the widow agrees to marry the man, and the man expresses his willingness to marry the widow. They either bury or burn the dead, and mourn eleven days. They feast their castemen on the third day, the entertainment costing about 4*s*. (Rs. 2). The expenses on the day of the death are not more than 1*s*. (8 *as*.). They are religious, and worship goddesses more than gods. The names of their chief goddesses are Lakshmi, Tulja Bhaváni, and Yellamma. They are said not to believe in or practise divination, soothsaying, or witchcraft. They have no special holidays, lucky or unlucky numbers, sights, and events, but consult the ordinary Bráhmans. They have no headman, and settle disputes at meetings of the caste. Adultery is punished with loss of caste, but the offender is re-admitted if he repents and begs for pardon. They do not send their boys to school, neither do they take to new pursuits. None of them have entered the Government service as soldiers.

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[1] One of the commonest wedding songs runs as follows: Rub turmeric, women, on my king's daughter; rub the well-omened turmeric on my sister, the wife of one who rules justly. Clothe, women, the daughter of Shri the goddess of wealth and the wife of a king, in a princess' garment. Dress, women, auspiciously the wife who is like Subhadra, the wife of the five Pándavs. Bind, women, the strings of flowers on the head of the beautiful daughter. Bind, women, auspiciously the strings of flowers on the head of the wife of the leader of an army. Put, women, the bodice on my Indra's daughter and wife of a king; put, women, the bodice auspiciously on the wife and my sister. Rub, women, the red-powder on my Indra's daughter; rub, women, auspiciously red-powder on the wife of a king, my sister.